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عثمان بن عفان

The Third Caliph

الخليفة الثالث

By: Mohammad Redha
Former librarian of Fouad the 1st University

Interpreted by
Mohammad Agha

Dar Al-Kotob Al-Ilmiyah
Beirut - Lebanon

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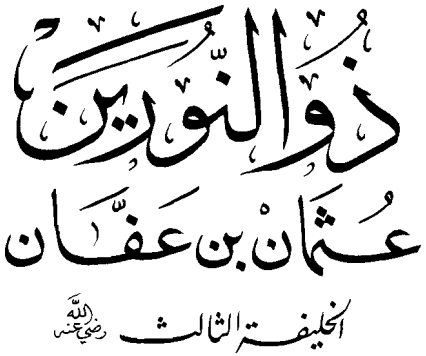

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In the Name of Allah, the Most Gracious, The Most Merciful

Introduction of Interpreter
Othman: Man of leniency and tolerance

Othman Ibn Affan, , for whom may Allah's good pleasure is prayed, is the third orthodox caliph known as «Zu- al- Nourain». He was the son- in- law of the Messenger of Allah, (to whom may Allah's Blessings and peace be granted), and he was described by him as «a shy man from whom angels feel shy».

Othman had many favours in Islam. Most important favour was the equipping of al- O'sra Army. Allah, Be He exalted, said: «Who followed him in the hour of O'sra (Distress)».

The Messenger of Allah, (to whom may Allah's Blessings and peace be granted), accepted Othman's great aid to al- O'sra Army. He said: «Nothing will harm Othman after today».

And He added: «He who equipped al- O'sra army will be one of the inhabitants of Paradise».

Othman was known for his generosity and piety. He bought the Romat well from a Jewish and offered it as a public utility for Moslems. He also was known for offering financial aid to Moslems. He, moreover; was the first to pay for Mu'azens (callers for prayer), the first to address Moslems at religious sermons before the prayers of al- Id (feast); the first to authorize people to allocate alms on their money; the first to be appointed as caliph at his mother's life, the first to appoint chief constable; the first to immigrate with his family, etc...

In fact, Othman's favours are uncountable. His caliphate lasted for eleven years from 24 - 35 Hijra during which very significant events took place.

He was assassinated on Friday, 18th of Ze al- Hejjah, 35 Hijra.

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have become weak and biased to your relatives.

Othman said: Do you know that Omar appointed Mo'uawya along all his caliphate? So, I appointed him!

Ali said: I appeal to you! Do you know that Mo'uawya was more frightened than Omar.

He replied: Yes!

Ali said: Mo'uawya behaves as he likes without taking permission from you and you know this. He tells people this is Othman's order. And you know this and you don't do anything to prevent it.

Ali, , for whom may Allah's good pleasure is prayed, explained the very crux of the problem. It is the infuence by those people on Othman, who was unable to get independent from them.

Very catastrophic events took place in the aftermath of murdering Othman. And many victims fell as a result of inter-fighting among Moslems.

Mou'awya was ambitious to be the Caliph. So, he used Othman's murdering as a cover to obtain what he wanted. He accused Ali Ibn Abi Taleb of helping «murderers» and used all gimmicks to rally Moslems behind him.

Othman's presence after his death was stronger than his influence during his life. Thus, even those who used to ignite Moslems against Othman attempted to play «his card» after his assassination.

Aiysha, the Mother of Berlievers, Talha and al- Zubair demanded revenge for Othman's blood and they fought Ali. But, they lost to him at al- Jamal Battle (the Battle of Camel). The three, Aiysha, Talha and al- Zubair, repented for pushing the developments to such a terrific battle which caused the death of the best Moslems.

Later, Seffin Battle and other bloody battles prompted by Mou'awya under the pretext of revenge for Othman's killing led to the weaknes of Islam and the fragmentation of Moslems.

Othman's points of frailty might be a reason for the successive events that hit Islam and Moslems; but the frailties of others, particularly those who were ambitious to reap the fruits of the tragedy were more dangerous!!!

Developments during Othman's caliphate and following his assassination

show facts. These developments speak for themselves.

In a word, Othman was the victim of his power- seeking relatives. He was, pious, lenient and tolerant; but they were greedy and ambitious to control the very state of affairs!!!

Let events show up facts. It is a real drama fraught with plots, fear and blood on the one side and telling lessons on the other!?!

Mohammad Agha

In the Name of Allah, the Most Gracious, The Most Merciful

Introduction

Praise be to Allah, the God of all creatures and the wisest ruler; and blessings and peace be upon the Messenger of Allah (to whom may Allah's Blessings and peace be granted).

So and so, Allah, to whom be ascribed all perfection and majesty, willed that I persist in what I started as I worked out books on the Islamic history in the service of Moslems in all the countries of the world.

Hereinafter, I introduce to researchers and readers this book as one of the series of Islamic history. It is on «Othman Ibn Affan, for whom may Allah's good pleasure is prayed». By doing so, I filled a space and completed a shortage.

People did not find a book, which is independent, on each caliph. This book deals with his biography and the events that took place during his reign. Even foreign writers followed the suit of Moslem writers. They did not write a separate book for each caliph. Sir Moer's book «The Caliphate» and Sir Irving's book «Mohammed and His Caliphs» are both one volume. And others did the same.

Undoubtedly, this is a shortage which must be completed. But, we should acknowledge that the scholar Rafiq Beck al- Azem had made up for this issue and allocated a part for each caliph from his book: The Most Famous Men of Islam. I did not find more than the first four parts including Othman.

Thus, we do not find anything, but the general books of history such as al-Tabari, who is trusted, as well as Ibn Khaldoun and Ibn al- Athir, who derived their writings from al- Tabari in general. This is addition to «The Annals» of Prince Rittani, who translated the Arabic texts into Italians.

Noteworthy is that the Arabic books on the Orthodox Caliphs are only biographies. There also were the interpretations; such as Assad al- Ghaba (The

Lion of Forest), (the Casualty), (Tabaqat Ibn Sa'ad), (The Comprehension), (The Perfection) and (The Refinement), etc... They are almost similar; but some of them are long and others are brief. Orientalists quoted them in the composition of the Islamic Encyclopedia. They did not add to it anything; but comments that aim at casting doubt without evidence as we mentioned in this book on the occasion of the demise of al- Abbas Ibn Abdul Muttaleb and Omar's reuqest to him to help perform rain prayers, during his life...

As for the book (Islamic Nations History) by the late Mohammed al-Khudari Beck, it is a summary of lectures delivered by him at the old Egyptian University. He was so precautious in these lectures for he did not go into details or into the discussion of various stories. So, he did not find it necessary for deliberation.

At the reign of the caliphs, for instance, we have to review all the writings of the foreigners on the history of the Roman Empire collapse and the history of Egypt; and we have to review the encyclopedia as well. The historians of Arabs, for example, must remember al- Maqawqas as if he were alive when Amre Ibn al- Ass conquered Alexandria for the second time, through he had already died.

But, I read some writings by al- Waqidi on Africa's conquests and I found them queer. They are not history or considered as history.

The choice of Othman Ibn Affan was made through the authroization of the Shura (consultation) chiefs to Abdul- Rahman Ibn Aouf. The choice was between Othman and Ali Ibn Abi Taleb. Abdul- Rahman quit his candidancy for the caliphate because he had no wish for this. He also was the brother- in-law of Othman. Most of Moslems wanted Othman as caliph after Omar. Omar was tough. He did not favour anybody or take a biased stand towards anyone. He did not fear ayone or take a loose attitude; not to mention his care for justice. Tey feared him and reckoned his rule. He even was tough upon himself. He was austere, hating luxuary in food and dress. But Othman was lenient, wise, gracious. He had strong ties with his family. He did not tend to the use of violence and he was shy.

His election was a reaction to the case that prevailed before him. And as Ali was a tough man, they did not want to choose him.

Rafiq Beck al- Azem said: «I believe that though Quraish did not want to

coose Ali for reason to be mentioned; but the caliphate from Abu Bakr to Othman had been in a normal way for the pressing needs and according to the tradition known by Moslems at that time. They knew one of Prophet Mohammed's saying, (to whom may Allah's Blessings and peace be granted) which refers to this arrangement in position and degree in which the Messenger of Allah (to whom may Allah's Blessings and peace be granted) placed each one. Ali himself knows this and acknowledges it[1].

But, was that noticeable in the choice of Othman? I don't think that; and Omar Ibn al- Khattab did not see him when he had chosen the people of Shura.

The Omayyads feared sovereignty of Hashims and they succeeded in choosing Othman. The character of Othman was loveable and esteemed. And the Messenger of Allah (to whom may Allah's Blessings and peace be granted) liked him and had a nice treatment with him for his good morals. He married his two daughters. These are the reasons that made things ready for Othman to be the caliph.

When Othman became caliph he spent the first half of his caliphate period as most loveable by people for he was lenient and gracious. People also had good bonuses at his reign.

The sedition which led to killing Othman will be dealt with in detail in this book. It also led to grave results. It led to the division of Moslems, blood-letting, partisanism and disunity in opinion and action. After his murdering, Moslems fought each other to avenge for him. Some 90000 Moslems were killed!!!

Sedition had reasons that historians mentioned. The truest sources among the sources we have is the History of Ibn Jarir al- Tabari. There were talks and negotiations between Othman and senior companions on the sedition, its origin and reasons. He, for whom may Allah's good pleasre is prayed, consulted with everybody whom he found relialable. And all gave him their opinions.

Hereinafter, I make the historian's position clear, (The historians can

(1) The book «The Most Famous Moslems», by Rafik Beck al- Azem.

review the events and conclude a thing on which they can build his ruling as a honest judge).

The historian is not obliged to seek execuses and bias to a people against others. He who turned facts upside- down and counted bad acts as good and mistakes as right motivated by his senses and emotions, or out of fear of the public opinion or to fulfill a whim within himself, or to pretend knowledge or righteousness is not a historian, but biased or ill- intentioned, according to our opinion.

Some people wrote the biographies of some ancestors and considered them far above the qualities of all people in worshipping, righteousness and piety, conniving with the painful events that resulted.

This is in addition to its clear contradiction with history and with the opinions of the contemporaries, the good ancestors, who were more knowledgealbe than others in religion, its fundamentals, the methods of ruling at their time and the reasons of the general indignation. This is also a waste of the benefit sought from history and its telling lessons for the successors.

Some historians distort facts and take fanatic opinions and attitudes. They sow sedition and dispute as they blow their poison through their ill-intentioned writings and slanders.

I hope I have served truth and history by my research on the biography of Othman Ibn Affan, for whom may Allah's good pleasure is prayed. And I hope I have offered the people of this age and the future ages a lesson from which they get benefitted in the matters of their religion and world.

Mohammed Redha

An interpretation of the biography of Othman Ibn Affan 576 - 656 A. D.

He is Othman Ibn Affan Ibn Abi al- Ass Ibn Omayya Ibn Abd Shams Ibn Abdo- Munaf. He is a Quraishian, Omayyan, meeting with the Prophet (to whom may Allah's Blessings and peace be granted), at Abdo- Munaf. And he is the third Orthodox Caliph.

He was born in al- Taif six years after the Elephant Year (576A.D.).

His mother is Arwa daughter of Kariz Ibn Rabe'a Ibn Habib Ibn Abd Shams Ibn Abdo- Munaf. And the mother of Arwa is Al- Baida'a daughter of Abdul Muttaleb, the aunt of the Messenger of Allah (to whom may Allah's Blessings and peace be granted)[1].

His Title:

He is entitled Abu Abdullah and Abu Amre. First, he was entitled after his son Abdullah the son of his wife Ruqaya, the daughter of the Messenger of Allah (to whom may Allah's Blessings and peace be granted). Abdullah died at 6, in the 4th year of Hijra.

Othman was also called «Ze al- Nourin» because he married Ruqaya and Omm Kalthoum, the two daughters of the Messenger of Allah (to whom may Allah's Blessings and peace be granted). Nobody is known to have married two daughters of the Messenger of Allah except him.

His Children and Wives:

(1) Abdullah Ibn Ruqaya. (2) Abdullah al- Asqhar, his mother Fakheta

(1) Murouj al- Zahab by al- Masoudi, Part II, page 340.

daughter of Ghazwan Ibn Jaber. (3) Amre. (4) Khalid. (5) Aban. (6) Omar. (7) Meriam and their mother Omm Amre daughter of Jundub. (8) al- Walid. (9) Sa'id. (10) Omm Sa'id, and their mother Fatima daughter of al- Walid Ibn Abdu- Shams. (11) Abdu- al- Malek, his Mother Omm al- Banin daughter of Qyaina Ibn Hass Ibn Hudaifa. (12) Aiysha. (13) Omm Oban. (14) Omm Amre and their mother Ramlah daughter of Shaib Ibn Rabe'a. (15) Meriam and her mother Nae'la daughter of al- Farafesa Ibn al- Ahwas. (16) Omm al- Banin and her mother Omm Walid, who was the wife of Abdullah Ibn Yazid Ibn Abi Sufian. His sons and daughters are sixteen; nine males and seven females. His wives are nine. Omm Kalthoum was not mentioned here because she had no children. As Othman was killed he had Ramlah, Nae'la, Omm al- Banin and Fakheta. But he divorced Omm al- Banin a short time before his assassination.

His wife Ruqaya:

Ruqaya is the daughter of the Messenger of Allah (to whom may Allah's Blessings and peace be granted) and her mother Khadija. The Messenger of Allah had already married her to Otba Ibn Abi Lahab. The husband of her sister Omm Kalthoum (her brother-in-law) was Otaiba Ibn Abu Lahab. When Tabbat came in, Abu Lahab and their mother Omm Jamil daughter of Harb Ibn Omaya (The bearer of wood) told them to quit the two daughters of Prophet Mohammed. They departed from them even before they marry them, as an honour granted to them from Allah, Be He exalted, and as intimidation of the two sons of Abu Lahab.

Othman, then married Ruqaya in Mecca and she immigrated with him to al- Habasha (Ethiopia). She gave a birth to a child named (Abdullah). Othman Ibn Affan, for whom may Allah's good pleasure is prayed, was called after him. The boy reached six; but a cock picked his eye. His face got swollen and then he fell sick and died. He died in the 4th year of Hijra. The Messenger of Allah (to whom may Allah's Blessings and peace be granted) performed prayers at him, and his father Othman descended to his grave.

Ruqaya is older than Omm Kalthoum. When the Messenger of Allah (to whom may Allah's Blessings and peace be granted) marched to Badr, his daughter Ruqaya was sick. Othman came late to her under the order of the Messenger of Allah (to whom may Allah's Blessings and peace be granted). She died on the day when Zaid Ibn Haritha arrived to tell them the good news on the victory of the Messenger of Allah (to whom may Allah's Blessings and peace be granted) over the

polytheists. She was ill of measles and died.

His wife Omm Kalthoum:

She is the daughter of the Messenger of Allah (to whom may Allah's Blessings and peace be granted). Her mother is Khadija. She is younger than her sister Ruqaya. The Messenger of Allah (to whom may Allah's Blessings and peace be granted) married her to Othman, for whom may Allah's good pleasure is prayed, after the death of Ruqaya. Othman's marriage with her took place in Rabe' the 1st of the 3rd year of Hijra. She did not give birth. She died in the ninth year of Hijra and the Prophet Mohammed, (to whom may Allah's Blessings and peace be granted) performed prayers at her. And Ali, al- Fadl and Osama Ibn Zaid descended to her grave. It is said that Aba Talha al- Ansari got the permission of the Messenger of Allah (to whom may Allah's Blessings and peace be granted) to descend to her grave. He, the Prophet, said had we had the third daughter we would have married her to Othman.

Sa'id Ibn al- Musayeb reported that the Prophet (to whom may Allah's Blessings and peace be granted) saw Othman feeling sad and depressed after the death of Ruqaya. He told him: «Why are you sad?» Othman replied: «O, the Messenger of Allah! Has anybody been befallen like me.... The daughter of the Messenger of Allah (to whom may Allah's Blessings and peace be granted) has died and may back has broken, and the kinship between you and me has also broken.

As he was talking with him, the Messenger of Allah (to whom may Allah's Blessings and peace be granted) told him: «This is Jebrel, may Peace be upon him, ordering me in lieu of Allah, to whom belong might and majesty, to marry her sister Omm Kalthoum to you for the same dowry and the same treatment». Then, he married her to him.

His constitution

Othman was handsome, compact, neither tall no short, with a beautiful face, brownish with a long beard and dense hair reaching his ears. His arms were long covered with hair. His face was filled with rash. He used to dye his beard with saffron and to tighten his teeth with gold.

He, for whom may Allah's good pleasure is prayed, the closest to Quraish in his kinship. He also was the most knowledgeable in Quraish; whether in good or bad news. The men of Quraish used to meet him not only for his knowledge, experience and nice talk, but also for he was a ranking man of commerce.

Sa'id Ibn al- Ass reported that Aiysha and Othman, for both of whom may Allah's good pleasure is prayed, had told him that Abu Bakr requested the permission of the Messenger of Allah (to whom may Allah's Blessings and peace be granted) while he was lying on bed with Aiysha, to meet his need. He met Abu Bakr's need and the latter left. Then Omar came, while the Prophet was in the same situation and he met his need and left. Then, came Othman, the Prophet told Aiysha to put on her gown. And he met Othman's need and left.

Aiysha told him: «O, Messenger of Allah I did not see you reckoning with Abu Bakr and Omar as much as you reckoned with Othman. The Messenger of Allah (to whom may Allah's Blessings and peace be granted) said: «Othman is a shy man. I feared that if I had permitted him to come in as we were in that situation he might have not told me what was his need».

Al- Laith said that a group of people had told him: «Shouldn't I feel shy from the one from whom angels feel shy».

He did not awaken a sleeping person from among his family, but to find him awake and invites him and gives him his tools of ablution. He used to fast all the time and makes the night ablution by himself. He was told: «If you

ordered some servants they would offer you help». He said: «No, Night is theirs at which they get rest». He was flexible, generous and wise.

The Messenger of Allah (to whom may Allah's Blessings and peace be granted) said: «The truest of my nation is Othman's shyness». He was one of the six companions with whom the Messenger of Allah (to whom may Allah's Blessings and peace be granted) was satisfied as he died.

He said about himself before his assassination: «I swear by Allah, I have never committed adultery in pre- Islam era or during Islam».

His dress:

He was seen riding a she- mule dressing two yellow gowns. He was also seen as he was building al- Zawra'a[1] on a grey she- mule, with his yellow beard. He gave a speech while he was dressed in Khamesa (a black gown), and he was dipped with Henna. He also used to dress himself in yellow gown and two Egyptian dresses, and Yemeni garment, its price was one hundred dirhams. He used to sleep in the mosque placing his garment under his head as a pillow.

His conversion into Islam:

Othman Ibn Affan, for whom may Allah's good pleasure is prayed, embraced Islam before the entry by the Messenger of Allah to al- Arqam's House as he was at thirty. Abu Bakr called him to Islam and he became Moslem. When Abu Bakr offered him to become Moslem he told him: «Woe unto you, O, Othman! I swear by Allah! You are a decisive man who knows good from bad. These idols that your folks worship! Aren't they solid rocks which do not hear or see??? Do they give any benefit or harm? He said: Yea! I swear by Allah, they are so... Abu Bakr said: This is Mohammed Ibn Abdullah whom Allah sent with His Message to all His creatures. Would you come with me and listen to Him. He replied: Yes!

Soon after, the Messenger of Allah (to whom may Allah's Blessings and peace be granted) passed by and said: Oh, Othman! Respond to Allah's call and His paradise. I am the Messenger of Allah to you and to all His creatures. He said: I swear by Allah, when I heard His saying I could do nothing but embrace

(1) Al- Zawra'a: Othman's house in Medina.

Islam and acknowledge that there is no God but Allah the only One Who has no partner and that Mohammed is His servant and His Messenger. Then, I married Ruqaya. It was said: «The best two spouses are Ruqaya and Othman». Othman married Ruqaya after the prophecy, not before, as al- Sayouti referred to mistakenly.

And in Tabaqat Ibn Sa'ad, Othman said: O, Messenger of Allah, I have just come from al- Sham. When we were between Ma'an and al- Zarqa'a we were like sleepers. We heard a caller calling us: Oh, sleepers! Hurry up! Ahmad went out in Mecca... We have come and heard about you. When he became Moslem, his aunt Sa'ada said:

- Allah guided Othman the pure man... And Allah guides to right...

- So, give the pledge of allegiance to Mohammed... We sacrifice every thing for you, O, son of Hashemites! We sacrifice for you our hearts... You are the true man of Allah sent to people.

When Othman became Moslem, his uncle al- Hakam Ibn Abi al- Ass tied him and said: Do you quit your fathers' religion to embrace a new religion?! I swear by god, I will never release you till you quit this new religion.

He said: I swear by Allah, I will never quit it.

When al- Hakam found him clinging fast to his new religion, he left him.

On the day of Othman's conversion into Islam, Abu Bakr came with Othman Ibn Mazo'un; Abu O'baida Ibn al- Jarrah, Abdul Rahman Ibn A'ouf, Abi Musallama Ibn Abd al- Assad and al- Arqam Ibn Abi al- Arqam. They all embraced Islam. They were about 88 men alongside those who met with the Messenger of Allah (to whom may Allah's Blessings and peace be granted). They became Moslems.

The sister of Othman Ibn Affan, Amena daughter of Affan, embraced Islam and his half- brothers (from his mother) al- Walid, Khalid and A'mara embraced Islam on the Conquest Day (Al- Fateh). And Omm Kalthoum and Bani O'qba (tribe) Ibn Abi Mu'et Ibn Amre Ibn Omaya, their mother Arwa did the same.

Al- Darqatni referred to this in his book «The Brothers». He said that Omm Kalthoum was one of the first immigrants. It is said she was the first Quraishian who gave the Prophet of Allah, (to whom may Allah's Blessings and peace

be granted) the pledge of allegiance. He married her to Zaid Ibn Haritha. Then, Abdul Rahman Ibn A'ouf married her. Later, al- Zu'bair Ibn al- Awam married her.

His immigration:

Othman immigrated to al- Habasha with his wife Ruqaya, the daughter of the Messenger of Allah (to whom may Allah's Blessings and peace be granted). He was the first immigrant to al- Habasha. Later, other immigrants followed him there, to the land of al- Habasha. Then, he immigrated for the second time to Medina.

Anas said: «The first immigrant to al- Habasha was Othman. The daughter of the Messenger of Allah (to whom may Allah's Blessings and peace be granted) went with him.

Their news did not reach the Prophet; but rarely. He tried to trace their news. When a woman came from al- Habasha, he asked her about her (his daughter). She said: Yes! I saw her. He said: Anyhow, you said you had seen him... She said: Yes! I saw her as he let her ride on a donkey; and he was leading her.

The Messenger of Allah (to whom may Allah's Blessings and peace be granted) said: «May Allah protect them. Othman was the first to immigrate to Allah, to whom belong might and majesty, after Sodom.

Preaching him to be in Paradise:

Othman, for whom may Allah's good pleasure is prayed, was one of the ten for whom the Messenger of Allah (to whom may Allah's Blessings and peace be granted) preached to be in Paradise.

Abu Mousa al- Ash'ari said: «I had been with the Messenger of Allah (to whom may Allah's Blessings and peace be granted) at the garden of so and so, as the gate was close. Suddenly, somebody knocked at the door. The Prophet, (to whom may Allah's Blessings and peace be granted) said: «O, Abdullah Ibn Qais! Stand up and open the gate and preach him that he is to be in Paradise». I stood up and opened the door. He was Abu Bakr al- Seddeq. I told him what the Prophet had ordered me to preach. He entered and sat. Then, I closed the gate. The Prophet, (to whom may Allah's Blessings and peace be granted) held a stick and began to move it into the soil. Another one knocked at the gate. He said: «O,

Abdullah Ibn Qais! Go and open the gate and preach him he is to be in Paradise. I opened the gate. He was Omar Ibn al- Khattab. I told him what the Prophet, (to whom may Allah's Blessings and peace be granted) had told me. He saluted the audience and sat. I closed the gate. The Prophet, (to whom may Allah's Blessings and peace be granted) continued to move the stick into the soil. A third one knocked at the gate. The Prophet, (to whom may Allah's Blessings and peace be granted) said: «O, Abdullah Ibn Qais! Go and open the gate and preach him he is to be in Paradise». I went and opened the gate. He was Othman Ibn Affan. I told him what the Prophet (to whom may Allah's Blessings and peace be granted) had told me. He said: «On Allah we depend and on Him we rely..» Then, he entered, saluted the audience and sat down.

The Messenger of Allah (to whom may Allah's Blessings and peace be granted) said: «Abu Bakr is in al- Janna (Paradise), Omar is in al- Janna, Othman is in al- Janna, Talha is in al- Janna, al- Zubair is in al- Janna, Abdul Rahman Ibn A'ouf is in al- Janna, Sa'ad is in al- Janna, and the last one if you wish name him...». Then, he named himself.

Sa'id Ibn Zaid reported that a man had told him that he liked Ali very much.

He said: You are right. You have liked a man of the people of Paradise. He said: «I hated Othman very much.

He said: You are wrong. You have hated a man of the people of Paradise. Then, he added: As the Messenger of Allah (to whom may Allah's Blessings and peace be granted) was in Harra'a and as Abu Bakr, Omar, Othman, Ali, Talha, and al-Zubair were with him, he said: Stand fast, O Harra'a! There is nobody in thee, but a Prophet, Seddeq (true man) or a martyr).

Anas said: «The Messenger of Allah (to whom may Allah's Blessings and peace be granted) went up a mountain with Abu Bakr, Omar and Othman. The mountain trembled. The Messenger of Allah (to whom may Allah's Blessings and peace be granted) said: Stand firmly! You have here on you a Prophet, a Seddeq and two martyrs. Hassan Ibn Attiyah said: The Messenger of Allah (to whom may Allah's Blessings and peace be granted) said: «May Allah forgive you O, Othman! What have you done? And what are you going to do? What did you keep in your heart? What did you show? And what is to be stated on the Day of Judgment».

His non- attendance at al- Radwan pledge of Allegiance

In Hudaibieh, the Messenger of Allah (to whom may Allah's Blessings and peace be granted) called Omar Ibn al- Khattab to send him to the notables of Quraish, to inform them «His Message». He told Him: «O, Messenger of Allah! I fear Quraish and there is nobody in Mecca from Bani Oddai Ibn Ka'ab to protect me. Quraish knew my hostility and my «fault» against them. But I may mention a man who is better than me. He is Othman Ibn Affan.

The Messenger of Allah (to whom may Allah's Blessings and peace be granted) summoned Othman Ibn Affan and sent him to Abu Sufian and other notables of Quraish to tell them that he was not going to fight them, but as a visitor to this glorious place and to glorify its holiness. Othman went to Mecca. He was welcomed by Iban Ibn Sa'id Ibn al- Ass when he entered Mecca (or accepted to enter it). He protected him till he informed them the message of the Messenger of Allah (to whom may Allah's Blessings and peace be granted). Othman met Abu Sufian and other notables of Quraish. He told them what the Messenger of Allah (to whom may Allah's Blessings and peace be granted) had ordered him to tell them. They told Othman when he completed his mission. if you wish you could walk around Ka'ba. He said I would not do this till the Messenger of Allah (to whom may Allah's Blessings and peace be granted) do this. For this, Quraish held him as prisoner.

The Prophet and Moslems were told Othman had been killed. It was also said that he entered Mecca with ten companions, with the permission of the Messenger of Allah, to visit their families. They did not mention their names. It was said Quraish held Othman for three days. People disseminated rumours that they had killed him alongside the other ten companions who were with him. Anyhow, Othman, for whom may Allah's good pleasure is prayed, delayed his

return. So, Moslems felt anxious over him. When the news reached the Messenger of Allah (to whom may Allah's Blessings and peace be granted) he said: «We will not leave the place till we know the truth».

As Othman's murder was not verified. It was just a rumour. The Messenger of Allah (to whom may Allah's Blessings and peace be granted) estimated that Othman was still alive. But, he gave the pledge to Moslems to avenge his murder if this was established as a truth. He did so to strengthen the morale of Moslems. He placed his right hand on his left hand and said: «O, Allah! This is for Othman in need of you and in need in need of your Messenger».

Allah, Be He exalted, said on this pledge: [Allah had good pleasure for the believers as they give you the pledge of allegiance under the tree»[1].

After Othman, for whom may Allah's good pleasure is prayed, returned, he gave the pledge of allegiance by himself.

His non- participation in Badr Raid:

Othman, for whom may Allah's good pleasure is prayed, married Ruqaya after prophecy. Ruqaya, the daughter of the Messenger of Allah (to whom may Allah's Blessings and peace be granted) died at Badr Raid days in Ramadan in the second year of Hijra. He did not take part in Badr Raid for he was busy in taking care of her. He took the permission of the Messenger of Allah (to whom may Allah's Blessings and peace be granted). The good news of Moslems victory over the polytheists came on the same day when they buried her in Medina. The Messenger of Allah hit with Othman's arrow and rewarded him at Badr as if he (Othman) had witnessed it; that is to say Othman was considered one of those who fought at Badr.

His speciality in writing the Revelation:

Fatima, daughter of Abdul- Rahman, reported that her mother had said: «She asked Aiysha and her uncle sent her and said: One of your sons greets you and asks you about Othman Ibn Affan, people had cursed him. She said: «May Allah damn those who cursed him». I swear by Allah, he was with the Messenger of Allah (to whom may Allah's Blessings and peace be granted) and the Messenger of Allah (to whom may Allah's Blessings and peace be granted) backs him.

(1) Sura: Al- Fateh- verse 18.

And Jebrel reveals to him the Quran. He tells him: «Write O, Otheim! Allah might only giveth such a position to the honourable among his creatures...».

Ja'afar Ibn Mohammed said quoting his father: «The Messenger of Allah (to whom may Allah's Blessings and peace be granted) used to sit with Abu Bakr to his right side, Omar to his left side and Othman before him. He (Othman) was the author of the secrets of the Messenger of Allah (to whom may Allah's Blessings and peace be granted).

His Miracles:

Nafe' reported that Jahjaha al- Ghufari had taken the stick of Othman and broke it on his knee. For this his knee itched him.

And Abu Qulaba reported that he was in al- Sham when he heard a voice of man saying Oh, alas! The hell! And I saw a man whose limbs were amputated and he was blind and lying on his face. I asked him about his case. He said: «I entered the house of Othman. When I came nearer to him, his wife cried. I slabbed her. He said: «Why did you do this? May Allah cut your hands and legs and may Allah turn you into a blind man and place you in hell».

I trembled greatly and went out fleeing. And, then I was inflicted in this; but nothing remained from his supplication but hell. He said: Damn you!

And Malek reported: «Othman passed by a place called Bahsh Kawkab and said here there would be buried a good man». He was the first to have been buried there.

Equipping al- O'sra Army:

Tabuk Battle is called al- O'sra Battle. It is derived from Allah, Be He exalted, saying: «Who followed him in the hour of O'sra (Distress)»[1].

The Messenger of Allah (to whom may Allah's Blessings and peace be granted) urged people to go out and he acquainted them with the place he meant to make them ready for. He also informed people in Mecca, and the Arabian tribes to be on alert and he ordered the people to give alms. He urged them to pay money for the sake of good. So, they brought many alms. The first, who came, was Abu Bakr al- Seddeq, for whom may Allah's good pleasure is prayed, he

(1) Al- Tawba Sura (verse 117) Al- Bara'at (The Immunity).

brought his money as a whole 4004000 dirhams. The Messenger of Allah (to whom may Allah's Blessings and peace be granted) asked him: «Did you keep anything for your family?» He replied: «I kept Allah, and His Messenger for them».

Omar Ibn al- Khattab, for whom may Allah's good pleasure is prayed, brought half of his money. The Messenger of Allah (to whom may Allah's Blessings and peace be granted) asked him: «What did you leave for your family»? He replied: «I left half of my money».

And, then came Abdul- Rahman Ibn A'ouf, for whom may Allah's good pleasure is prayed, and brought 200 ounces, and Assem Ibn Oddai brought 70 ounces and a big quantity of dates. And Othman, for whom may Allah's good pleasure is prayed, equipped one third of the army. He equipped the army with 950 camels and 50 horses. Ibn Ishak said Othman offered the army more than any one. It is said that Othman, for whom may Allah's good pleasure is prayed, borugh 1000 dinars and offered them to the Messenger of Allah, who accepted them, saying: Nothing will harm Othman after today. And he said: «He who equipped al- O'sra army will be one of the inhabitants of Paradise».

Digging Romat Well:

He purchased Romat well from a Jewish for 20000 dirhams. And he offered it as a public utility for Moslems. The Messenger of Allah had said: «He who digged Romat well will be an inhabitant of Paradise». This well is in Aqiq Medina: It was reported that the Messenger of Allah (to whom may Allah's Blessings and peace be granted) had said: «How good al- Mazna well is!» It was bought by Othman Ibn Affan and offered to the public as a service.

And it was reported by Mousa Ibn Talha that the Messenger of Allah (to whom may Allah's Blessings and peace be granted) had said: «How excellent man is the one who digged al- Mazna». He means Romat well. When Othman heard this, he purchased the half of it and offered it to Moslems; and people took water from it. When its owner saw that he had no chance to make use of the second half he sold it to Othman who offered it as a whole to Moslems.

His knowledge and Quran recital:

Othman, for whom may Allah's good pleasure is prayed, was the most knowledgeable among the companions on the rituals. Omar came next.

He used to spend the night awakening by reciting the whole Quran in one

prostration. The wife of Othman said when he was killed: You killed him as he used to spend the night reciting Quran in one prostration.

Atta'a Ibn Abi Rabah said that Othman Ibn Affan had prayed with people and then he recited the whole Quran in one prostration which was called al- Butaira'a».

He was set as example in recital. Meanwhile, Omar Ibn al- Khattab, was set as an example for his mighty character, and Ali Ibn Abi Taleb in judgment.

Expanding the Prophet's Masjed in the year 29 Hijra[1]:

The Prophet's Masjed, at the time of the Messenger of Allah (to whom may Allah's Blessings and peace be granted) was built of tiles and its ceiling was made of palm tree leaves; and its columns were made of palm tree wood. Abu Bakr al-Seddeq did not expand it, whereas Omar Ibn al- Khattab backed it up and built it. It was built at the time of the Messenger of Allah (to whom may Allah's Blessings and peace be granted) by tiles and wood. Later, Othman expanded it considerably and built its wall by the inscribed stones and silver. He built its columns of inscribed stones and its ceiling by the wood of teak trees. And he kept its gates as they were at the time of Omar Ibn al- Khattab, for whom may Allah's good pleasure is prayed, six gates.

Yahya reported al- Mutaleb Ibn Abdullah Ibn Hantab saying: «When Othman Ibn Affan was appointed caliph in the year 24 Hijra, people talked with him about the expansion of the Masjed. They complained that it was small and insufficient to accommodate the worshippers on Friday. They used to perform prayers at the campus.

Othman consulted with the companions of the Messenger of Allah (to whom may Allah's Blessings and peace be granted). They unanimously agreed to rebuild it and expand it. He performed the noon prayers that the people after praising Allah: «O, people! I wanted to rebuild and expand the Masjed of the Messenger of Allah (to whom may Allah's Blessings and peace be granted). And I vow that I heard the Messenger of Allah (to whom may Allah's Blessings and peace be granted) saying: «He who built a Masjed may Allah build a home at Paradise for

(1) Ibn Kuthayer mentioned it and al- Tabari as well in the year 26 Hijra. In 29 Hijra, Othman expanded the campus and built it with silver and lime as Ibn Kuthayer said in The Beginning and the End (7th part).

him». And there was an example and Imam for me, who preceded me. He is Omar Ibn al- Khattab. He expanded it and rebuilt it. I consulted with the companions of the Messenger of Allah (to whom may Allah's Blessings and peace be granted). They unanimously agreed on rebuilding and expanding it».

People approved this at that time and supported him. Next morning, he called workers and started the work by himself. He used to fast continuously and to spend all the night praying. It was his first job in Rabe' the 1st, in the year 29 Hijra. He completed rebuilding the Masjed when the year entered al-Muharram month in the year 30 Hijra. It took ten months to rebuild it.

Al- Hafez Ibn Hajr said: The rebuilding of al- Masjed by Othman took place in the year 30 Hijra. And it is said that it was completed in the last year of his caliphate.

Yahya reported Aflah Ibn Hamid as saying that his father had told him: «When Othman wanted to speak to people from above the pulpit to consult them, Marwan Ibn al- Hakam told him; I vow that this is a good matter that you have to do it without telling people. He said: «Woe unto you! I hate to see people believing I am tyrant who decides their matters unilaterally».

Marwan said: «Did you see that Omar consulted with them when he rebuilt it?».

He said: «Keep silent!!! Omar was a tough man and for this they feared him; even if he ordered them to enter a den of dab lizard they woud abide by him... But I am lenient with them and I fear them. Marwan Ibn al- Hakam said: I sacrifice for you all that I have... I cannot say more as I hear this from you!.

Othman made the Masjed 160 arm- span length and 150 arm- span width.

Expanding al- Masjed al- Haram In the year 26 Hijra:

Al- Masjed al- Haram was an area around Ke'bas and it was as a yard for visitors to go around. It had no walls at the time of the Messenger of Allah (to whom may Allah's Blessings and peace be granted), and Abu Bakr al- Seddeq, for whom may Allah's good pleasure is prayed. House surrounded it and there were gates among houses from which people went into the Masjed from all directions. When Omar Ibn al- Khattab, for whom may Allah's good pleasure is prayed, became caliph and as people grew larger in number, he expanded the Masjed and

bought the surrounding houses and demolished them; thereby expanding the Masjed. He also built a short- height wall. Lanterns were placed on it. Omar, for whom may Allah's good pleasure is prayed, was the first to build a wall for al-Masjed al- Haram.

When, Othman, for whom may Allah's good pleasure is prayed, was appointed as caliph, he purchased other houses and expanded it adding the corridors. Othman, for whom may Allah's good pleasure is prayed, was the first to make corridors and lobbies for the Mosque[1].

Al- Kéba covering lenin was made of Anta'a (carpets of skin) in the pre-Islam era. Then, the Messenger of Allah (to whom may Allah's Blessings and peace be granted) covered it with the Yemeni lenin. Later, Omar covered it with flax lenin which was made in Egypt. So did Othman after Omar.

Changing the coast from al- Shu'eibeh to Jeddah:

In the year 26 Hijra, Mecca's people spoke with Othman, for whom may Allah's good pleasure is prayed, to change to coast from al- Shu'eibeh, which was the old Mecca in the pre- Islam era, to its current coast of today, which is Jeddah for its closeness to Mecca. Othman went to Jeddah and saw it. He, then, ordered that the coast be turned to it. He swam at the sea. He said: «It is blessed». And he told those who swam with him: «Nobody shall swim without a garment».

Later, he left Jeddah via Sa'afan to Medina. People quit al- Shu'eibeh coast at that time. And Jeddah continued to be the coast for Mecca till this moment.

The soft food of Othman:

Amre Ibn Omaya al- Dumri said that Quraish had been fond of al-Khazira[2] and that he used to dine al- Khazira with Othman. It was the most delicious, he added. In it there were the lamb meat, ghee and milk. Othman said: «How do you find this food?» I said: «This is the most delicious food I have ever eaten».

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(1) Ibn al- Athir, 3rd part, page 43.

(2) It is meat cut into small pieces in a pot and cooked with water and salt; then flour is added to it.

He said: «May Allah hath mercy on Omar Ibn al- Khattab. Did you eat al- Khazira with him?».

I said: «Yes!!» The food was about to turn into pieces in my hand before I put it into my mouth. In it there was no meat; but there was ghee no milk.

Othman said: «Yes... You are true. Omar, for whom may Allah's good pleasure is prayed, I swear by Allah, had tired those who followed him. He was tough and his food was coarse. He used to tell them to stop asking him to refrain from this coarse food. I swear by Allah, I don't eat food at the expense of Moslems; but I eat it at my own.

You know I was the richest in Quraish and the most active among them in trade. I kept on eating the soft food as I grew older. I like the soft food. And there is no favour for anyone upon me. Abdullah Ibn Amer said: I used to break fast with Othman at Ramadan month (the month of fasting). He used to bring in a food which is softer than Omar's. I saw the fine flour and the lamb meat on Othman's table every night. But, I never saw Omar eating the fine flour or lamb meat. I told Othman this. He said: «May Allah hath mercy on Omar. Who could bear what Omar did???.

His generosity, for whom may Allah's good pleasure is prayed:

It was said that Talha borrowed 50000 from Othman. When Othman went out to perform prayers at al- Masjed he met Talha. Talha told him: Here is your money, may you take it. Othman replied: O, Abu Mohammed. It is yours as aid for your honesty.

Som of his judgements:

A man showed disdain to al- Abbas Ibn Abdul- Muttaleb. Othman slabbed him and said: Does the Messenger of Allah show esteem to his uncle; whereas I let people show disdain to him. He, who does this, goes counter to the Messenger of Allah (to whom may Allah's Blessings and peace be granted).

And there happened that wine- drinking spread among people. Othman inspected this situation and prevented them form using it. Then, they returned to drink it and Othman knew it. People complained to him about this. He decided to flog those who drink. Later, he knew that Ibn Ze al- Hebka al-

Nehdi was dealing with witching (magic). Mohammed Ibn Salama said: «It is Nerj»[1]. He summoned al- Walid Ibn O'qba to ask him about that. He met him and asked him. He said: «It is an amusement and amazing thing. People told him so. Then, Othman's letter was read to them: «you have to quit amusement and you have to be serious for serious matters».

His insight:

A man came to Othman, for whom may Allah's good pleasure is prayed, Othman told him: «One enters to see me as adultery is clear in his eyes». The man said: «Is it a revelation after the Messenger of Allah (to whom may Allah's Blessings and peace be granted)? He said: no, but it is true insight».

Othman's pioneering actions:

Othman, for whom may Allah's good pleasure is prayed, was the first to pay for Mu'azens (callers for prayer), the first to address Moslems at religious sermons before the prayers of al- Id (Feast); the first to authorize people to allocate alms on their money, the first to be appointed as caliph at his mother's life, the first to appoint chief constable, the first to immigrate with his family, the first to gather people on one letter for reading, the first to add the third vocative sound on Friday on the Day of al- Zawra'a; the first to sieve flour and the first to protect the homeland for the graces of alms.

His pilgrimage, for whom may Allah's good pleasure is prayed:

Othman went to pilgrimage with people during his years of caliphate except the last one. He used to go to the pilgrimage with the wives of the Messenger of Allah (to whom may Allah's Blessings and peace be granted) as Omar Ibn al- Khattab did before.

His Murder:

Othman Ibn Affan was assassinated on Friday, 18th of Ze- al- Hejjah, 35 Hijra (June 656A.D.), afternoon. He was fasting when he was murdered. Ibn Ishak said: Othman was murdered eleven years and eleven months and twenty two days after the murdering of Omar Ibn al- Khattab, and twenty five years

(1) Nerj is a kind of magic.

after the demise of the Messenger of Allah (to whom may Allah's Blessings and peace be granted).

His Burial:

Othman Ibn Affan was buried in Hash Kawkab, the place he had bought and expanded al- Baq'e by it. His burial took place on Saturday night, between the dusk and mid night. Jubair Ibn Mu'ta'am performed prayers on him. Hakim Ibn Hezam and Abu Jahm Ibn Hudaifa prayed behind him. The details of his assassination and burial will be dealt with later in this book, Allah willing.

What did Othman leave?

When he was assassinated, Othman possessed 30,500,000 dirhams; 100,50 dinars (800,000 Egyptian pounds). All this money was pillaged. He only left 1000 camels in al-Rubbaza. He also left «alms» in Baha, Baradis, Khaibar and Wadi al- Qura (the villages valley). They were estimated at 1,000,000 dinars.

His alms:

Ibn Abbas was quoted as saying: «People suffered drought at the time of Abu Bakr. Abu Bakr, for whom may Allah's good pleasure is prayed, said: You will not be harmed till Allah bestow relief on you. Next day a man came with good news. He said: Othman received a thousand camels loaded with wheat and food. So, traders went to Othman and knocked at his door. He was dressed in a gown in two sides put on in a wrong way on him. He told them: What do you want? They said: «We were told that you had got one thousand camel caravan loaded with wheat and food. May you sell them to us to help the poor feed their families in Medina. Othman told them: Come in. Then, they entered and they saw one thousand camels in the yard of his house. He said: How much do you give me as a profit for I purchased them from al- Sham. They said the ten become twelve. He said: «They gave me more». They said: «The ten become fourteen». He said: «They gave me more». They said: «The ten become fifteen». He said: «They said: Who did give you more while we are the traders of Medina? He said: «They gave me ten for each dirham! Do you have more? They said: «No». He said: «I offer them, O, traders; as alms for the poor of Medina. And I vow to let you witness this.

His fear of Allah, Be He exalted:

Othman had a bondsman. He told him: I already rubbed your ear.. So, come and rub my ear to punish me. He took his ear. Then Othman said: Rub my ear... I wish if there were a punishment in the world not in the Afterworld.

It was reported that he had said: «Had I been between the paradise and hell and had I not known to which one I would be sent, I would have chosen to be aches before I know to which I would be sent!».

Ali commends him:

Ali Ibn Abi Taleb, for whom may Allah's good pleasure is prayed, said about him: «I am, Talha, al- Zubair and Othman, as Allah, Be He exalted, said: **«And we rooted out whatever rancour was in their hearts (they shall be) as brothers, on dignified couches, face to face»**[1].

A man asked him about Othman after his murder, he said: «Othman is one of those who believed and acted good; and then believed and also acted good; and believed and acted good... And Allah likes the beneficent».

(1) Al- Hijr Sura (verse 47).

The Prophetic traditions reported in his favour

The Messenger of Allah (to whom may Allah's Blessings and peace be granted) said:

(1) O, Allah! I satisfied with Othman may Thee bestow on him thy satisfaction.

(2) May Allah forgive you! O, Othman! What you did and what you will do; what you acted in public and what you did in secret, and what you will do till the Day of Judgement».

(3) Othman revived my nation and honoured my people.

(4) Othman is in Paradise.

(5) Othman is shy from whom angels feel ashamed.

(6) Othman is my companion in al- Janna (Paradise).

(7) Othman is my associate in the world and in the afterworld.

(8) May Allah hath mercy on you! O, Othman! You haven't gained from the world and the world hasn't gained from you.

(9) O, Othman! You will be hit by ordeal after me. So, do not fight.

Othman and Abu Obaida:

Othman and Abu Obaida Amer Ibn al- Jarrah became at odds. Abu Obaida said: O, Othman! You speak against me, while I am better than you in three. Othman asked him: What are they?

He replied: «The fist is that I was present on the day of pledge of allegiance; whereas you were absent, the second is that I took part in Badr; whereas you didn't; the third is that I was one of those who stood fast on the day of Badr; whereas you didn't».

Othman said: You are true. As for the day of pledge of allegiance, the Messenger of Allah (to whom may Allah's Blessings and peace be granted) sent me in a mission and He extended his hand instead of mine. He said: This is Othman Ibn Affan's hand better and more honourable than mine.

But, on the Day of Badr, the Messenger of Allah (to whom may Allah's Blessings and peace be granted) ordered me to remain in Medina; and I couldn't counter his orders, as well as his daughter Ruqaya was sick and I stayed with her to take care of her. Then, she died and I buried her.

Concerning my defeat on the Day of Ohud, Allah forgave me and attributed my act to Satan. Allah, Be He exalted, said:

«Verily those of you who turned back on the day (of Ohud) when the hosts met, (it was) only Satan made them slip on account of some of there (sinful actions). But indeed Allah hath pardoned them, for Allah is Oft- Forgiving, Forbearing»[1]. And, then, Othman beat him.

(1) Al- e- Imran Sura (verse 154).

Othman before caliphate

Othman Ibn Affan, for whom may Allah's good pleasure is prayed, was a rich trader. He was handsome. He embraced Islam when he was called for by Abu Bakr al- Seddeq. Then, the Messenger of Allah (to whom may Allah's Blessings and peace be granted) married his daughter Ruqaya to Othman. Later, he immigrated with her to al- Habasha. Then, he married her sister Omm Kalthoum tho him after she had died.

The Messenger of Allah (to whom may Allah's Blessings and peace be granted) had confidence in him and he liked and honoured him for his timidity, morality and good company as well as for his financial offers and aid in support of Moslems. He preached him on al- Janna «Paradise», like Abu Bakr, Omar, Ali and the other ten. And he told him that he would die as martyr.

Othman was one of the revelation writers. He had no chance like other companions such as Abu Bakr, Omar, Ali, Sa'ad Ibn Waqqas, Ja'afar, Talha, Khalid Ibn al- Walid and others. He did not kill anybody or duel with anyone; neither he was a commander of any army. He did not participate in Ohud battle with the Messenger of Allah. The Prophet left him in Medina when he went to the Battle of Zat al- Ruqa'a and to Ghatfan. He was a beloved person to Quraish. He was forebearing, with tender emotions and beneficent. When the Messenger of Allah (to whom may Allah's Blessings and peace be granted) was dying he told him he had good pleasure for him. Some 146 prophetic traditions were reported from the Messenger of Allah by him. His relation with Abu Bakr, Omar and Ali was very good. He was not outsopken. Even at his first speech, he felt embarrassed. He was the most knowledgeable among the companions on the rituals and a good keeper by heart of the holy Quran. He was not austere like Omar, but he used to eat the soft food.

These are the qualities of Othman Ibn Affan, for whom may Allah's good pleasure is prayed, before his appointment as caliph[1].

(1) Review Moroj al- Zahab by al- Masou'di, Part II, page 341.

The Caliphate of Othman for whom may Allah's good pleasure is prayed

1st of Muharram, 24 Hijra (7th Nov. 644 A.D.)

The pledge of allegiance was given to Othman on Monday only one night by the end of Ze- al- Hejjah in 23 Hijra. He became caliph in Muharram, 24 Hijra. And this year was called the year of Ru'af (Nosebleed) because it «the nosebleed» spread among people... Othman was appointed as caliph as he was at 68 years as per (A.D) or 70 years as per Hijra. This means he was old[1]. Meantime, Omar Ibn al- Khattab, for whom may Allah's good pleasure is prayed, feared that the caliph after him would favour and bias to his relatives on the one hand, and would deal other people who enjoyed qualifications with bad manner, on the other. He feared that the situation would turn worse. He told Ali: If you were appointed caliph you should not bias to Abdul Muttalebs. And he told Othman: O, Othman! If you were appointed caliph you should not bias to Abi Mu'ets. And he also told Abdul- Rahman Ibn A'ouf: If you were caliph you should not bias to your relatives.

As for Abu Bakr, for whom may Allah's good pleasure is prayed, he said when he chose Omar as caliph: «Do you agree upon the one whom I appointed as my successer. I swear by Allah I have spared no effort to consult all and I have never appointed a relative. Thus, I chose Omar Ibn al- Khattab as my successor. You have to obey him and listen to him».

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(1) It was narrated in the History of the Medieval Centuries (of the Cambridge University) that the choice of Othman Ibn Affan was done following a long hesitation because he was the weakest one among the six and the most docile among them. Each one hoped to be the ruler through him and then to be his successer. Such a choice was as reaction to the tough caliph, Omar.

Moreover, Omar recommanded the caliph after him to keep his labourers (rulers) only one year. He could not do anything more than that. This point will be dealt with later.

When Othman was appointed, he told people as he felt embarrassed for he was not outsopken. After he praised Allah he said:

«O, people! The first journey on board of a boat is difficult.. And after this day there come days. If I live, speech will be fine for me... I never was speaker; but may Allah teach me...» But he addressed them later as al- Tabari said:

«You are in a temporary world and there is only the rest of your lives. So, act good as much as you can for if you live for today afternoon, you may die tomorrow. Since the world is built on vanity, do not let it make you feel self-conceit and do not let anything forget that Allah loveth not vanity. Get telling lessons from the experiences of others. Then work hard. Do not forget this for Allah doeth not forget you. Where are the sons of the world and its brethren who built it and enjoyed it for long? Didn't it spit them out? Throw the world where Allah threw it. And beseech the afterworld for Allah set an example for it. He who said: **«And set then unto them the similitude of the life of this world, like the water which we sent down from heaven»**[1].

This is a sermon in asceticism and non-confidence in the world.

The first thing Othman did after the pledge of allegiance was that he sat close to the mosque and called Obaidullah Ibn Omar Ibn al- Khattab, who had killed a group of men who conspired to assassinate his father. He consulted al-Ansar on this matter. Ali advised him to kill Obaidullah. Amre Ibn al- Ass said: «It is not possible that Omar was killed yesterday and his son is to be killed today».

Othman made it up for a ransom (blood- money) and said: I am the one who takes charge in this judgment.

Ziad Ibn Lubaid al- Bayadi al- Ansari denounced the murder of al-Harmozan in his poetry. He considered the accusation of al- Hurmozan in killing Omar as baseless and considered his murder as condemned and illegitimate.

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(1) Al- Kahf Sura (verse 45).

Al- Hurmozan was one of Persia's commanders. Moslems captured him while he was disguising, and they sent him to Omar in Medina. When he saw Omar he asked: «where are his guards and servants? They answered him: He has neither guards nor servants. He neither has a writer or devan. He said: «He must be a Prophet». Then, he became Moslem and Omar granted him 2000 and gave him a residence in Medina.

It was said the dagger by which Omar was killed was seen with al-Hurmozan. When Obaidullah Ibn Omar was told about this, he went and killed him. This is al- Hurmozan in the poetry of Ziad Ibn Lubaid. Oubaidullah complained to Othman against Ziad Ibn Lubaid and Othman told Ziad to stop talking like this.

Then Ziad Ibn Lubaid wrote a poem in which he called Othman not to deny the way in which al- Hurmozan was killed. Othman summoned Ziad and scolded him[1].

(1) Ibn al- Athir.

Sa'ad Ibn Abi Waqqas as governor of al- Kufa

(year 25 Hijra)[1]

Omar Ibn al- Khattab, for whom may Allah's good pleasure is prayed, sacked Sa'ad Ibn Abi Waqqas as governor of al- Kufa and appointed al- Maghira Ibn Shu'ba in his place. He accused Sa'ad as a person who doesn't know how to perform prayers and that hunting takes all his time and that he does not make a fair division or afair judgment. But, such accusations were not based on truth. They were not proved. So, some of jealous people disseminated them. And Omar Ibn al- Khattab, for whom may Allah's good pleasure is prayed, recommended that Sa'ad should be appointed and he said: «I did not sack him for a bad act or betrayal».

Thus, he was the first to be sent by Othman to al- Kufa; and he sacked al-Maghira who was in Medina at that time.

Al- Waqidi said that Omar had recommended that [governors must continue running the affairs of the state for only one year].

When Othman was appointed, al- Maghira Ibn Shu'ba was sent as governor to al- Kufa and then he sacked him. He appointed Sa'ad Ibn Abi Waqqas. Then, he sacked him. He sent al- Walid Ibn O'qba.

Al- Tabari said: «If al- Waqidi was right, Sa'ad's appointment in al- Kufa by Othman took place in the year 25 Hijra.

(1) Al- Tabari, Part V, page 44.

Othman's letters

1 - His letter to governors:

The first letter that Othman wrote was to his governors: «So and so, Allah ordered the Imams to be sponsors not to be collectors of money. The notables of this nation were not created as collectors but as sponsors; but your Imams are about to be collectors of money. And if they turned to be so; grace, loyalty and truth terminated. Thus, justice is to be fair with Moslems; to give them theirs and to take from them their duties.

2 - His letter to army commanders:

The first letter he wrote to the army commanders was as follows:

«So and so, you are the protectors of Moslems and their might for confronting difficulties. Omar recommended with matters that we still remember for he mentioned them in public. I don't want to hear about any change or replacement for Allah would change you. See how are you as you help carry out what Allah ordered us to do...».

3 - His letter to collectors of taxes:

The first letter he wrote to tax collectors was as follows:

«So and so, Allah created the people and the universe in right and he does not accept anything but right. Truth and truth! Take care of it! Do not be the first who pillage it for you will be partners of those who come after you with what you shared. Loyalty and loaylty! Do not oppress the orphan or the person who promises. Allah is the foe of those who oppress them.

4 - His letter to the public:

His letter to the public was as follows:

«So and so, as you were informed to follow the suit of the righteous and pious people, do not let the world deviate you from your matter... Thus, its matter is certainly turned to the invention after the meeting of three qualities in you: The integration of graces, the reaching by your children to the captive women and the reading by the Arabians and foreigners (Persians) of the Holy Quran. The Messenger of Allah (to whom may Allah's Blessings and peace be granted) said: «Disbelief lies in wrong interpretation into foreign tongue. If there is something got obscure they got artificial and invented things...»[1].

The above are four letters written by Othman Ibn Affan early in his caliphate. He recommended his labourers to take care of Moslems and the people under Islam's protection, not to concentrate all their effort on collecting money lest they cause exhaution to people and forget the first duty which is fairness among people... He also ordered the commanders of the armies at the borders to follow Omar's orders, for whom may Allah's good pleasure is prayed, and not to deviate from them. He also reiterated that the tax collectors should be righteous and pious clinging fast to truth and fidelity. Moreover, he recommended that the orphan should be card for alongside the man who promises. All these are part of Islam's instructions and merits. Othman was the first to increase 100 to the people's offers. Omar gave each newly- born baby one dirham per day (in Ramadan). And he offered the wives of the Messenger of Allah (to whom may Allah's Blessings and peace be granted) two dirhams. They told him: If you made food and let them meet on it! He replied: I prefer to feed them and fill their stomachs at their homes. Othman approved what Omar did and he allocated the food of Ramadan. He said: «For those worshippers who remain at al- Masjed and the poor people».

Sa'ad Ibn Abi Waqqas sacking in al- Kufa and the appointment of al- Walid Ibn O'qba:

Sa'ad's term did not last for long in al- Kufa. Othman sacked him and appointed al- Walid Ibn O'qba. The reason for sacking Sa'ad was that he borrowed from Abdullah Ibn Maso'ud money from Bait al- Mal (Moslem treasury). When the payment time was due. Sa'ad did not pay. Abdullah asked for help from some people to help him regain the money; whereas Sa'ad asked for help from some people to have more grace time and delay for repayment.

(1) These four letters are mentioned in text in at Tabari History.

They talked against each other and got into bickering. They blamed each other. Some people blamed Sa'ad and others blamed Abdullah .

Qais Ibn Abi Hazen reported: «While I was sitting with Sa'ad as his brother's son Hashem Ibn Otba was with him too, Abdullah Ibn Maso'ud came and told him: Repay the money you had already taken. Sa'ad told him: I see that you will find no good!

Are you anyone but Mas'oud «a bondsman» from Hazil?

He said: Yes, I swear by Allah I am Ibn Maso'ud and you are Ibn Haminah.

Hashem said: You are the too companions of the Messenger of Allah (to whom may Allah's Blessings and peace be granted).. And he is looking at you.

Sa'ad threw a stick that was in his hand. He was a hot- tempered man. Then he raised his two hands and said: O, Allah the God of heavens and earth...

Abdullah said: Woe unto you! Say something good. Do not damn. Sa'ad said: I swear by Allah, had I had no fear of Allah I might have supplicated against you in a manner that it would hit you.

Abdullah left quickly (Sa'ad Ibn Abi Waqqas's supplications were responded».

Othman Ibn Affan, for whom may Allah's good pleasure is prayed, felt angry with Sa'ad and Ibn Maso'ud; but he sacked Sa'ad not Ibn Maso'ud. On the contrary, he let him at his position and he appointed al- Walid Ibn O'qba instead of Sa'ad. Ibn O'qba was a labourer of Omar in Rabe'a, al- Jazira. He came to al- Kufa and he did not place a door to his house till he got out of al-Kufa.

Readers may wonder why Othman left Ibn Maso'ud and why he did not sack him?

We say «Abdullah Ibn Maso'ud was the shepherd of Oq'ba Ibn Abi Mu'et's sheep and he became Moslem since the very dawn of Islam. He also was the first to recite Quran in public in Mecca after the Messenger of Allah (to whom may Allah's Blessings and peace be granted). He is the shepherd of O'qba Ibn Abi Mu'et, the father of al- Walid. That is to say one of the supporters of the Omayyads.

Omar, for whom may Allah's good pleasure is prayed, had already sent him to al-Kufa as a tutor and a minister.

Ibn Maso'ud was not governor to be sacked by Othman, for whom may Allah's good pleasure is prayed; but he was the Finance Minister. Meanwhile, al-Walid who became the governor after Sa'ad was from the Omayyads. He was Othman's half- brother (from his mother). He became Moslem on al- Fath (Conquest) Day. There was no difference among scholars that the Quran's verse: «**O, ye who believe! If cometh unte you a wicked man with a news, ascertain carefully, lest ye harm a people in ignorance and then repent ye for what ye have done**»[1] was sent on al- Walid Ibn O'qba, as the Messenger of Allah sent him as a preacher to al- Musstaleqs (Tribe), he returned and told the Prophet that they apostatized and halted paying alms. He said so because they tried to go out collectively to receive him, but he felt afraid and returned with the news... Then, the Messenger of Allah (to whom may Allah's Blessings and peace be granted) sent Khalid Ibn al- Walid. They told him that they were committed to Islam and then the verse: «**O, ye who believe! If cometh unto you a wicked man with a news, ascertain carefully, lest ye harm a people in ignorance and then repent ye for what ye have done**», was revealed.

When al- Walid came to Sa'ad he told him: «I swear by Allah, I don't know whether you are going to be good after us or whether we are going to be foolish after you». He said: «Do not say this about Abu Ishak. It is the reign take by some people this time and by others another time». Sa'ad said: «I see, I swear by Allah, you will make it your property». Al- Walid was one of Quraish's men. He was good- tempered with a sense of humour. He also was forebearing, brave and with high morality. He was a poet.

Al- Tabari said: «Al- Walid came in the second year of Othman's caliphate term. Sa'ad had already worked there for a year and a few months. Al- Walid was very popular and people liked him. He continued to be there for five years without placing a door to his house.

Abu al- Faraj al- Asfahani talked in the fifth part of al- Aghani (Songs) about the reason for the appointment of al- Walid in al- Kufa. He said: «Nobody used to sit with Othman, for whom may Allah's good pleasure is prayed, on his bed except al- Abbas Ibn Abdul Muttaleb, Abu Sufian Ibn Harb, al-

(1) Al- Hujurat Sura (verse 6).

Hakam Ibn al- Ass and al- Walid Ibn O'qba. Al- Walid came, some days and sat there, then, al- Hakam came.

When Othman saw him, he left the place for him. And when al- Hakam stood up, al- Walid told him: «I swear by Allah, O, commonder of Believers that two lines of poetry were being made up in my mind when I saw you in favour of your uncle vis- a- vis the son of your mother. Othman told him: He is the old man of Quraish. But, what are the two lines of poetry? He said:

I saw the uncle of a person has favouritism in relation

Rather than his brother, the one who is younger

I hoped that Amre and Khalid become young

And call me on a crowded day O, my uncle.

He meant by Amre and Khalid, the two sons of Othman. So, Othman felt tender to him and told him: I appointed you governor in Iraq (he meant al-Kufa)...

Nobody would believe that a man who knows the position of Othman, for whom may Allah's good pleasure is prayed, to have appointed al- Walid as governor of al- Kufa after telling him the two lines mentioned above, only to keep his temper calm and satisfy him.

Non- observation by Alexandria people of the accord[1]

The year 25 Hijra (Late in 645A.D.)

The British Encyclopedia said that a little time after the seizure by the Arabs of Alexandria, the Romans availed themselves the opportunity of the absence of Amre Ibn al- Ass and the departure of a big part of his army. They seized Alexandria. But, when Amre Ibn al- Ass know what had happened, he returned as soon as possible and recaptured the city. This goes in harmony with what Ibn al- Athir mentioned.

The Roman seizure of Alexandria took place early in the year 25 Hijra and late in 645A.D. Amre Ibn al- Ass appointed Abdullah Ibn Hudafa in Alexandria.

Mr Butler said: «Anyhow, it is sure that he was sacked before the landing of the Roman army, but his successor was not efficient. So, he left the defence line in a very weak state».

Al- Tabari reported that Amre Ibn al- Ass was summoned to Mecca. But when the news of revolution in Alexandria spread orders were given to him to take the command.

The Cambridge History of Medieval Centuries (part II. page 23) backed the news of summoning Amre Ibn al- Ass after his sacking and the appointment of Abdullah.

The Romans sent a message to Constantine, son of Hercules (He was the king at that time). They told him about the few number of Moslems (who were about one thousand), and about the humiliation and the tribute. He sent a

(1) Ibn Kathir «The Start and the End» page 151.

man, one of his aides called Emanuel the Eunch with 300 ships full of combatants. Moslems had no fleet like the Romans. The Roman ships anchored in Alexandria port without any prior warning. The Moslem guards of Alexandria were killed. They were about one thousand. A few survived. The Roman army also captured all villages and towns close to Alexandria; such as the Delta region. They also seized all crops, funds and properties and they treated the people as hostile combatants.

The Romans were predominant in Alexandria. Mr Butler sees that had the Roman army continued its march to al- Fistat instead of wasting the time in the Delta he might have defeated Abdullah Ibn Abi Sarh and returned the Babylon Fort. But, they did not do that; and by this they enabled Amre Ibn al-Ass to regain his position and reorganis his army.

Amre led 15000 - strong army. He met the Roman, who edged his army in number, in Banqius. A fierce battle took place. The horse of Amre Ibn al- Ass was hit with an arrow. He dismounted and he was forced to fight on foot. The battle wrapped up with the defeat of the Roman army led by Emanuel the Eunuch and his runaway to Alexandria in a state of fear and disorder. They fortified their positions in Alexandria. Amre fought them fiercely and relentlessly. He installed the catapults and persisted in his combat effort till he conquered it by force. Emanuel was killed and Moslems demolished the wall of Alexandria.

Amre had already vowed to demolish the Alexandria wall when he conquers it. He imposed taxes on Alexandria's land and the tribute on its people. The Arab recaptured Alexandria as Mr Butler said. This happened in the summer of 646A.D. Al- Balazri reported Yazid Ibn Abi Habib saying: «Othman sacked Amre Ibn al- Ass in Egypt and appointed Abdullah Ibn Sa'ad instead. But, when the Romans arrived in Alexandria, the people of Egypt requested Othman to appoint Amre in order to fight the Romans because he had knowledge in war and standing in the minds of the Roman enemy. So, he emerged victorious».

Arab historians made a mistake when they said that al- Maqawqas had been alive during that battle. But, al- Balazri realized the mistake of al-Maqawqas's presence at that time. He said: «It was reported that al-Maqawqas left Alexandria when they breached the accord. And Amre and his companions approved his act. «But it was reported that he had died before the battle».

In fact Benjamin was a patriarch and a leader of the patriotic Egyptians. Historians thought he was al- Maqawqas. This is a mixing of events and dates. The death of al- Maqawqas was in 21st March 642A.D. according to the Cambridge History of Medieval centuries. But, Mr Butler mentioned the date as 14th July 642A.D[1]... The Patriarch, Benjamin, was not present when the Romans entered Alexandria. It is believed he had already escaped. Anyhow, he remained loyal to the Arabs. He did not violate their accord; but the Romans did.

The non- observation of the Alexandria accord resulted in the recapturing of this city by Arabs. They killed Romans. There was no clear reason for the violation of the accord. What the emperor did ran counter to the martial laws, as Mr Butler said. And there was no justification for this. So, there was no wonder if the Arabs had dealt ruthlessly with the rebels. Furthermore, Amre went on to conquer other Delta cities which rebelled after he had defeated the Alexandria rebels. And when he succeeded he sent the prisoners of war (POWs) to Medina; but Othman, for whom may Allah's good pleasure is prayed, returned them.

When the Romans went out of Alexandria, they took with them the funds of the people of those villages; both those who agreed or disagreed with them. They told Amre Ibn al- Ass: The Romans took our live- stock and money. We did not counter you. On the contrary, we were obedient. He returned to them what they knew of their funds after giving evidence, according to Ibn al- Athir. And Mr Butler referred to this acknowledging the favour of principles cheriched by Amre in the running of his government and in the honourable nature he possessed. The people of the villages who lodged complaint to Amre were Copts.

(1) Cambridge Medieval History (1931) Volume 2, page 351.

Armenia and Azerbaijan's Raid[1]

The year 25 Hijra

We already mentioned that al- Walid Ibn O'qba took the position of Sa'ad Ibn Abi Waqqas in al- Kufa. He sacked Otba Ibn Furqud in Azerbaijan, who was the governor appointed there by Omar Ibn al- Khattab, for whom may Allah's good pleasure is prayed. Al- Tabari reported that there were 10,000 combatants from al- Kufa; 6000 in Azerbaijan and 4000 in al- Rai. But, in al-Kufa there were 40,000. The people of Armenia and Azerbaijan breached the accord after al- Walid had sacked Otba Ibn Furqud. So, al- Walid invaded them. He summoned Salman Ibn Rabe'a al- Bahli and sent him before him as a vanguard force. Then, al- Walid led an army seeking to go deep into the territories of Armenia. He moved in to it till he conquered Azerbaijan.

Abdullah Ibn Shubeil Ibn A'ouf al- Ahsami was appointed commander of 4000 soldiers. He carried out a raid on Mouqan, al- Babar and Tailasan and then returned to al- Walid.

Later, al- Walid made accord with Azerbaijan's people for 800,000 dirhams. It was as the same accord made with Hudaifa Ibn al- Yaman in the year 22 Hijra a year following the Nahawand Battle and then they breached it after the demise of Omar. When al- Walid defeated them and made conciliation with them he received money from them and then repelled the enemies raids.

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(1) Changes and developments took place on the borders of Armenia for what happened to it in several developents. Its old eastern borders were al- Khazar Sea and Persia, to the South there wre Assyria and Mesopotamia as well as the Syriac and Kelekia lands; to the west there was Minor Asia and to the north there were the Black Sea; Kyrjstan, and Afghanistan. In the part it extended to the Caucasian Mountains and was linked to them from the north, and also linked to the caspian sea.

When Abdullah Ibn Shubeil returned from his raid, Salman Ibn Rabe'a al- Bahli was sent to Armenia leading 12000 soldiers and emerged conqueror[1].

Mou'awya Ibn Abi Sufian asking for supplies:

After al- Walid Ibn O'qba returned from the raid, he received a letter from Othman Ibn Affan, for whom may Allah's good pleasure is prayed. It reads as follows:

«So and so, Mou'awya Ibn Abi Sufian wrote to me telling me that the Romans have confronted the Moslems by great numbers and I saw that their brethren, the people of al- Kufa, should supply them with support. When you receive this letter send a man, whom they are satisfied with and who is brave, courageous and good Moslem, as a commander of 8000 men, or 9000 men or 10000 men to the place at which my messenger meets you... As- Salam (peace be upon you)».

The reader sees that the people of the country which came under the control of Moslems seized the opportunity of the demise of Omar Ibn al-Khattab, for whom may Allah's good pleasure is prayed, and fought Moslems. The people of Alexandria violated the accord, but Amre Ibn al- Ass defeated them. The people of Armenia and Azerbaijan also broke their accords; and al- Walid defeated them. But now Mou'awya was asking for supplies in al- Sham because the Romans mobilized their armies and attacked Moslems.

After the letter of Caliph Othman was received by al- Walid he addressed the people praising Allah, Be He exalted. He said: «So and so, Allah hath bestowed on Moslems all good and grace in this country. Allah, Be He exalted, returned to them their country which disbelieved and helped them conquer a new country which was not conquered and returned them safely and with abundant loots and good reward. Praise be to Allah, The God of all creatures and the world.

Then, the Commander of Believers wrote a letter to me ordering me to select 8000 - 10000 combatants from amongst you to back up your brethren, the people of al- Sham because the Romans outnumbered them in a big manner. This will yield a great reward and the unlimited favour. So, kindly I ask you to mobilize yourselves with the commander Salman Ibn Rabe'a al-

(1) Review «the Start and the End» by Ibn Kathir, Volume VII, page 150.

Bahli, may Allah hath mercy upon you».

People came in big numbers and 8000 volunteered to go to help Mou'awya Ibn Abi Sufian in al- Sham. They moved on and entered alongside al- Sham's people to the Romans' territory as Habib Ibn Musalama Ibn Khalid al- Fahri was the commander of al- army, whereas Salman Ibn Rabe'a led the Kufa army. Moslems repelled the Roman onslaught. They got many loots and captives and they conqered many forts. They marched on victoriously to Minor Asia passing by Armenia. They reached Tabrustan and contacted their fellows on the eastern coast of the Caspian Sea. Then, they headed northwards to Taflis and the Black Sea. This was a great victory and a real expansion in conquest (al- Fath) which had no equal in the history of the world.

Sacking Amre Ibn al- Ass in Egypt[1]
The year 26 Hijra (647A.D)
And the conquest of Africa

When Othman took over as caliph he kept Amre Ibn al- Ass in his position. He used not to sack anyone except for a complaint or a resignation without a complaint. Amre Ibn al- Ass was sacked from the land taxation of Egypt and Abdullah Ibn Sa'ad Ibn Abi Sarh was appointed instead of him during the reign of caliph Omar Ibn al- Khattab. Amre Ibn al- Ass was the man of authority in Egypt at the time of Omar, for whom may Allah's good pleasure is prayed. But Omar found that Amre was slow in collecting the land taxes and that he was behaving independeatly in the taxes collected in Egypt.

He wrote on this: «I wonder that Egypt does not give half of the taxes it used to give during its production that was not hit by drought... But it was noticed that Amre had already abolished many taxes which were already collected at the time of the Roman empire's rule there' and which were the source of Egyptians' complaint and sufferings. Anyhow Omar Ibn al- Khattab did not think about taking the taxes from Amre and restricting him to war though he was firm on taxes collection. But, when Othman became caliph, he appointed Abdullah Ibn Sa'ad Abi Sarh[2], in charge of taxation. He was

(1) Review al- Tabari (Volume V, page 48).

(2) Abdullah Ibn Sa'ad brecame Moslem before al- Fath. He immigrated with the Messenger of Allah, to whom may Allah's Blessings and peace be granted. Then, he apostatized and marched to Quraish in Mecca. And he told them: I used to do what ever I wanted with Mohammed. He meant he was reciting the qualities of Allah dignified and wise; but he said «knowledgeable and Wise». This means he used to change the Quranic verses!!! But when the Conquest (The Fath) came, the Messenger of Allah, to whom may Allah's Blessings and peace be granted, ordered that he must be killed even if he was lying under Ke'ba's walls. =

Othman's foster brother, (his mother suckled Othman). Abdullah wrote to Othman saying: Amre has prevented me from the taxation.

But, Amre said: «Abdullah has corrupted mine gimmick of war. Othman sacked Amre and brought him back. He appointed Abdullah instead of him in the war of Egypt and its taxation. This means that he gave him the authority which was given to Amre before. So, Amre got angry. He went to Othman. Othman asked him: What is in your gown? He answered: Amre!!

Othman said: I know that Amre is in it; but I mean: Is it cotton or someting else?

Then. Abdullah Ibn Sa'ad sent money to Othman from Egypt. Amre came to Othman. Othman said: O, Amre! Do you know that the she- camels gave good births after you?

Amre said: Their births have perished!

Othman gave metaphoric picture which is the she- camels for Egypt. And Othman means that the taxes increased in Egypt after Abdullah became its governor. Sa'ad said that its people got very oppressed by depriving them of their products and by burdening them by unbearable taxes. Such an increase that Abdullah took was imposed on heads. He took one dinar for each head. For this, the people of Egypt were hit severely and wholly. That was the first adversity that befell Egypt's people early in Islam. It is said that Abdullah had collected Egypt's taxation in that year which reached 14,000,000 dinars after they were 12,000,000 dinars at the time of Amre Ibn al- Ass. This prompted Othman to blame Amre; but he (Amre) gave the answer mentioned above.

Abdullah was one of Egypt's soldiers. Othman already ordered him to invade Africa (in 25 Hijra). Othman told him: In event Allah helped you succeed you would get one fifth of the fifth of the spoils. He ordered Abdullah Ibn Nafe' Ibn Abdul Qais and Abdullah Ibn Nafe' Ibn al- Harith to be

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= Then Abdullah ran away to Othman Ibn Affan. They followed him and brought him to the Messenger of Allah, to whom may Allah's Blessings and peace be granted, after Mecca's people felt satisfied and after the Messenger of Allah kept silent for long. Then, he said: Yes. When Othman left, the Messenger of Allah told the with him: It is silence but only to see some of you going and killing him. A man from al- Ansar (supporters) said: Would you order me to do that, O, Messenger of Allah? He said: «The Prophet should not witness betrayal but by his own eyes... Then he became Moslem and was firm and true in his faith...

commanders and then he sent them to meet Abdullah Ibn Sa'ad, the commander of Africa's army. Then, Abdullah stayed at his position. They went out till they passed away from Egypt. The army sent by Othman included a group of the companions; such as Ibn Abbas, Ibn Omar, Ibn Amre Ibn al-Ass, Ibn Ja'afar, al- Hasan and al- Hussein.

Abdullah Ibn Sa'ad marched leading them to Barqa. And there they were met by O'qba Ibn Nafe' alongside other Moslems who were with him. They marched to Tripoli of the West (Tarablus al- Gharb) with a 40,000- strong army. They pillaged the Romans and marched towards North Africa. He deployed battalions everywhere. Their king was called Greaorius, whose reign extended from Tripoli to Tanjah. When he was informed on the Moslems, he got ready, mobilized soldiers and the country people; such as Tribes of al-Barbar who were not trained on fighting. His army was about 120,000. He met Moslems in a place called Sujetula which is 70 miles away from al- Qairawan. It had a strong fortress. They stayed there fighting each other everyday. Abdullah Ibn Sa'ad wrote a message to him calling him to Islam or «tribute». He rejected and told Abdullah he would not accept any of the too conditions.

It was said the Moslem army reached 20,000. But its news did not reach Othman. So, he sent Abdullah Ibn al- Zubair leading a small group to bring him back the news of the Moslem army. He marched hard and reached there. When he met them, they chanted Alahu- Akbar (Allah is Great). Greaorius asked about the news. He was told that more Moslems had come to fight him. This discouraged him. Abdullah Ibn al- Zubair took part in the Moslem's fight everyday from the morning till noon. When the noon prayers came, each team returned to their tents. And next day he witnessed fighting; but he did not see Ibn Abi Sarh with them. He asked about him.

It was said he had heard the caller of Greaorius saying: «Who kills Abdullah Ibn Sa'ad will be rewarded 100,000 dinars and I will marry my daughter to him».

He went to his tent and told him to order a caller to call: «He who brings me the head of Greaorius I will grant him 100,000 dinars and I will let him marry his daughter and I will appoint him governor of his country.

He did so and Greaorius turned to be frightened more than Abdullah .

Abdullah Ibn al- Zubair told Abdullah Ibn Sa'ad «our case will be longer

than you believe with them as they continue to be supplied and as the country is theirs; whereas we are not in contact with Moslems and their country. And I saw that we must leave (tomorrow) a good group of Moslem heroes at their tents on alert as we fight the Romans in the rest of the camp till they feel bored. And if they returned to their tents and Moslems returned as well' those Moslems, who were in the tents, mounted and went to fight. They had not witnessed fighting; but they were at rest. We go to them and we take them by surprise... May Allah help us get victorious on them.

Later, he brought a group of companions and consulted with them. They agreed with him on this matter. Next day, Abdullah carried out what they agreed upon. And all the courageous Moslems gathered at their tents as their horses were ready. Others went and fought the Romans till noon fiercely. When noon prayers, the Romans get ready to leave as usual, but Ibn al- Zubair did not give them the opportunity to do so. He persisted in fighting them till they get very tired. Then, he returned with Moslems. Each party laid their arms and felt dead beat. Then, al- Zubair took with him those who were at rest; those courageous Moslems. And they headed for confronting the Romans. The Romans did not feel them till they became close to them. Moslems carried out a surprise attack like one man and chanted Allahu Akbar. The Romans had no time to take their arms out as Moslems surprised them in a blitzhreig.

Killing Greaorius and the Roman defeat

The Moslems emerged victorious thanks to the plan worked out by Abdullah Ibn al- Zubair, as the two armies used to fight till noon and they lay arms to get rest after the tiring fight. Then, the fight continued next day and so on. Had fighting continued in the same way the case would have continued for a long time useless. But, Abdullah saw to fight by half of the army in the morning and by the other half afternoon so that the enemy would not get rest as usual.

Abdullah Ibn al- Zubair Ibn al- Awam, his mother Asma'a, Zat al-Nitaqen (of the two belts), is the daughter of Abu Bakr al- Seddeq, for whom may Allah's good pleasure is prayed. He is the first baby born in Islam following the immigration. The Messenger of Allah (to whom may Allah's Blessings and peace be granted) put in his mouth the first dried date after he chewed it in his own mouth. So, the Messenger of Allah's saliva, (to whom may Allah's Blessings and peace be granted) was the first thing that entered his interior, and He named him Abdullah . He used to perform prayers and to fast all the time. His prayers were long; and he was courageous. Jiboun was mistaken in his book «The collapse of the Roman State», when he thought that al- Zubair was the one emerged victorious as he climbed the Babylen fort. But, the right was that the victorious was Abdullah Ibn al- Zubair as Ibn al- Athir mentioned. Ibn Khaldoun also said this.

The Romans were defeated and many of them were killed. Greaorous was also killed. Ibn al- Zubair killed him and his daughter was taken captive. She used to fight alongside her father. She was known for her beauty and her skills in shooting and riding.

Abdullah Ibn Sa'ad besieged the city till he conquered it. He found there a lot of money. Each horseman got 3000 shares, and each on- foot soldier got 1000... Fighting lasted 15 months.

When Abdullah conquered the city of Sujetula he deployed his army in the country where they reached Qafsa (which is a small town); a three- day travel distance seperating it from al- Qairawan. They took captives and loots. And then he moved his army to the Ajjam fort where the people of that country took refuge. He besieged it and conquered it in agreement with the people. So, the people of Africa made recenciliation with him for 2,500,000 dinars[1]. Abdullah Ibn al- Zubair was offered the daughter of Ibn Sa'ad stayed for a year and three months in 27 Hijra. He took the one fifth to Medina, where Marwan Ibn al- Hakam bought it for 500,000 dinars which Othman paid for him. And for this people criticized him[2].

Marwan Ibn al- Hakam was the cousin of Othman. He was with his father in al- Taif. When Othman became Caliph he brought them and he let Marwan join his staff.

Abdul- Rahman al- Kindi, the poet, says:

- I swear by Allah that He, Allah, never left anything useless. But thee created for us a seduction in order to make trouble, for us or to make them for yourself.

- Thee called the damned and brought him nearer in contravention with your predecessers.

- And thee granted Marwan one fifth of the people unfair you were, and thee protected their injustice.

The sale of one fifth of the loots to Marwan, the thing for which Othman, for whom may Allah's good pleasure is prayed, was criticized, first because Marwan was his cousin; second because he does not know on the basis of which the price of this one fifth was estimated. It might worth many times greater than what he had paid for it; third, because Othman was the one who paid the sum of money as a price; fourth, because there was no precedent such like this.

Loots were never sold at the time of the Messenger of Allah (to whom may Allah's Blessings and peace be granted) or at the time of Abu Bakr or Omar, for whom may Allah's good pleasure is prayed. Loots were never sold to anybody or to anyone whether he was strange or relative. They were put to distribution among

(1) It was said they gave him 300 Quintls of gold.

(2) Review Ibn Kathir (volume VII, page 152).

Moslems. But, Ibn al- Zubair returned to Othman with the good news of Africa conquest. With him also was the daughter of Greaorous. It was said she became the wife of another man from al- Ansar.

Cyprus conquest[1] in 28 Hijra - 649A.D.

Cyprus is the largest island in the Mediterranean sea. It is located to its far east. Cyprus is a mountainous area which has two series of mountains. Its people worked in agriculture for its land was very fertile.

Cyprus was affiliated to the Roman empire. The Conquest of Cyprus was done by Mou'awya in the year 28 Hijra. With him there was a group of companions including Abu Zarr al- Ghafari, Obada Ibn al- Samet and his wife Omm Haram as al- Dard'a and Shaddad Ibn Aous[2]; and he appointed Abdullah Ibn Qais al- Harthi as commander.

Mou'awya insisted on his opinion before Omar Ibn al- Khattab, for whom may Allah's good pleasure is prayed, to invade the sea for the Romans were close to Homs. He also said that a village in Homs whose people listened to their dogs barking and chickens sounds was only example of this closeness.

Omar wrote to Amre Ibn al- Ass to describe the sea for him and to describe its boats for him. So, Amre Ibn al- Ass wrote to him:

«I saw a big creature ridden by small creatures; and there was nothing but heaven and water. If that creature stabilized it broke the hearts and if it moved it dazzled the brains. It increases doubt and decreases faith. And they were on it working hard by their sticks. If it inclined it would drown and if it stood well it moved smoothly».

When Omar read the letter he wrote to Mou'awya: «I swear by Allah, Who sent Mohammed (to whom may Allah's Blessings and peace be granted) for right, I will never let Moslems ride it. I was told that al- Sham Sea is looking over the

(1) The author mentioned it as «Cyprus»...

(2) Al- Tabari, volume V, page 51.

longest thing in land and it beseeches Allah's order every day to drown the earth». So, how I carry soldiers on this unbeliever in Allah. One Moslem is more loveable to me than all the country of the Romans and all its properties... I warn you against offering me a proposal on a thing countring my opinion... You know what had happened to al- A'laa!»[1].

This letter is strange. It indicates that the Arabs feared the sea. Omar Ibn al- Khattab, for whom may Allah's good pleasure is prayed, believed it was a danger threatening the land with drowning every day and every night and he considered it unbeliever.

Anyhow, Omar, for whom may Allah's good pleasure is prayed, hated to put Moslems at risk in the sea.

At the time of Othman, for whom may Allah's good pleasure is prayed, Mou'awya wrote to him requesting to give him a permission to invade the sea. Mou'awya insisted on this. At last, Othman replied him positively, but he was cautious. He did not make recruitment compulsory, but voluntary. He said: «Do not select people and do not cost lots... Let them choose». Those who choose invasion willingly take them and help them».

He replied Mou'awya in this way, but he did not take the risk by sending Moslems. He made recruitment voluntary lest they might be defeated and then he would not be blamed. It is apparent that he was still influenced by Omar's opinion on his fear of sea.

The first fleet prepared by Moslems was for invading Cyprus in the year 28 Hijra under the command of Abdullah Ibn Qais. Abdullah Ibn Sa'ad moved to it from Egypt by ships that sailed from Alexandria. They met on it, but its people made a deal with them for a 7000 dinars tribute each year; like which they pay to the Romans. And they would be supporters for Moslems in case of a dispute between them (the Moslems) and other powers (enemies)... And they would be a passage for Moslems in case of invasion.

Thus, Cyprus was easily taken over for the Christian garrison was weak there. It was said that Abdullah Ibn Qais had carried out some fifty naval invasions (in summer and winter). Nobody drowned in the sea, but he was killed when he was busy with inspecting a port in the country of Romans. He

(1) Read at Tabari and Ibn al- Athir in the part of the famous Events in 28 Hijra. Volume VII, page 46.

went out in a reconnaissance bout and arrived in the port at the Roman territory. They knew him and then killed him. This event took place at the last days of Abdullah Ibn Qais al- Harthi.

In this invasion, Omm Haram daughter of Malhan al- Ansarieh, the wife of Obaḍa Ibn al- Samet died. Her she-mule threw her from the above of its back and she was killed as a result in Cyprus island. This was only an evidence of the Messenger of Allah's prophecy (to whom may Allah's Blessings and peace be granted).

The Messenger of Allah (to whom may Allah's Blessings and peace be granted) used to honour her and to visit her at her house, and somtimes he used to stay for a time. He told her she would be martyr.

Someday, he took a nap at her house. And he got up he laughed and said I saw a people from my nation riding aboard the Green Sea like kings on their thrones.

She said: O, Messenger of Allah! May you supplicate to Allah for me to be one of them.

He said: «You are one of them». Then he took another nap and got up again. He laughed.

She told him: «O, Messenger of Allah! What is the reason for your laughter?».

He replied: «I saw a people of my nation mounting aboard the Green Sea like kings on their thrones.

She said: O, Messenger of Allah! May you supplicate to Allah for me to be one of them.

He said: «You are one of them».

Then, Obada Ibn al- Samet married her and took her with him. When he crossed the sea she mounted a she-mule and she fell from its back down and died as a result. She, may Allah hath mercy on her, was buried in Cyprus.

In this year, 28 Hijra, Othman married Nae'la daughter of al- Farafesa. She was Christian, but she embraced Islam before they got married[1]. She will be mentioned when Othman, for whom may Allah's good pleasure is prayed, was assassinated. Othman built his house called al- Zawra'a in Medina when he married her.

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(1) Al- Tabari reported this in page 54, volume V.

Sacking Abu Mousa al- Asha'ari in al- Basra and the appointment of Abdullah Ibn Amer

The year 29 Hijra

In the year 29 Hijra, Othman Ibn Affan, for whom may Allah's good pleasure is prayed, sacked Abu Mousa al- Asha'ari in al- Basra. He did so three years after his caliphate. Othman appointed Abdullah Ibn Amer Ibn Kreiz, who is his cousin, instead of him[1].

The reason for the sacking of Abu Mousa was that when the people of Izaj[2] and the Kurds apostatized, he (Abu Mousa) called people upon and urged them to fight the apostates reminding them of al- Rujjala (Walking on foot). So, some people mounted their mules and others agreed to walk (on foot). But others said: «We swear by Allah, we will not do anything till we see his doing. If his act was in line with his saying we would do the same, as he said. When he went out he took his loadings (his luggage and things as a whole) from his palace and placed them on forty mules. They went to him and held his mule saying: «Let us mount some of these mules and you have to walk as you adviced us to do. He lashed the people around him. Then, they left his mule and he moved on.

They went to Othman and asked him to sack him. They told him: «All we want to say is that we like to have another ruler».

He said: «Whom you would like to be your governor?».

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(1) Review al- Bedaia and al- Nehaia (The Start and End) by Ibn Kathir, page 154.

(2) Izaj: It is a town between Khuzistan and Asbahan. It is amidst the mountains in which there is snows and they have rain- fed agriculture. It is a region of earthquakes which is rich with metals. It also had an old fire- place that was used till al- Rasheed Reign.

They said: «Gailan Ibn Kharsha... Any body is better than this man who took the land and revived the pre- Islam traditions among us. Is there a mean to promote? O, Quraish people! Is there a poor to make him efficient; so that you don't let this «Sheikh al- Asha'ari» eat this country?!?

Othman realized the fact and sacked Abu Mousa. He appointed Abdullah Ibn Amer. When Abu Mousa heard he said: There will come to you the boy of Omar who is of good descent and for whom the armies will be made up. Abdullah was 25 years old. The two armies of Abu Mousa and of Othman Ibn Abi al- Ass al- Thaqafi came from Oman and Bahrain. He appointed O'mair Ibn Othman Ibn Sa'ad in Khurasan, and Abdullah Ibn Omari al- Laithi, who is from Tha'alaba, in Sajistan...

He changed all rulers even in Kabul. He reformed every thing Omair was in Khursan and he reached Farghona. He did not let any town without reform. He sent Abdul- Rahman Ibn Obais to Makran and the latter reached to the River in his referms. Then, he sent a group to Ahwas and Persia. And later he sacked Abdullah Ibn O'mair and appointed Abdullah Ibn Amer. He lasted only one year there and then he was sacked. He appointed Assem Ibn Amre and sacked Abdul- Rahman Ibn Obais. But, he re-appointed Odai Ibn Suhail Ibn O'dai and sent O'baidullah Ibn Mu'ammar to Persia. He replaced him by O'mair Ibn Othman. Later, he appointed Emir Ibn Ahmar al- Yashkuri in Khurasan; and he appointed Omran Ibn al- Fadil al- Barjami in Sujistan in the fourth year. Assem Ibn Amre died in Karman[1].

(1) Review Al- Tabari, volume V- page 55.

Othman, for whom may Allah's good pleasure is prayed, perform prayers in Mena (29 Hijra)[1]

Othman performed prayers with people in Mena. He made four prostations. Some people went to Abdul- Rahman Ibn Ao'uf and told him: «Your brother performed four prostrations! Then. Abdul- Rahman performed only two prostrations. He went out and went to Othman. He told him: «Didn't you perform, in this place, with the Messenger of Allah (to whom may Allah's Blessings and peace be granted) two prostrations? He replied: Yes.

He said: «Didn't you perform two prostrations with Abu Bakr al- Seddeq, for whom may Allah's good pleasure is prayed? He replied: Yes!

He said: «Didn't you perform two prostrations with Omar Ibn al- Khattab, for whom may Allah's good pleasure is prayed???

He replied: Yes!

He said: «Didn't you perform two prostrations in the begining of your caliphate?

He replied: Yes!

Then, He said: «O, Abu Mohammed. Listen to me... I was told that some people from Yemen who made pilgrimage had said last year that al- Muqim prayers is only two prostrations. This is your Imam Othman performing two prostrations. And, I stayed in Mecca and I saw to perform four prostrations for I feared people, and I married there as I had properties in al- Taif. I might

(1) Al- Tabari reported this story. He said: «Othman made pilgrimage this year and he performed «al- Muqim prayers» in Mena. This story was also reported by Ibn Kathir in (Bedaia and Nehaia) Vol. VII. p. 153.

use it and I stayed there after I became caliph.

Abdul- Rahman Ibn A'ouf said: This is not an execuse at all! As for your saying «You had married there, your wife was in Medina you could take her out if you wanted that. You could take her to live with you at your lodging.

But, concerning your saying: I had properties in al- Taif. You have a three night travel distance between you and al- Taif. And you are not one of those who live in al- Taif. As for you saying: Some people from Yemen and others said: This is your Imam Othman performing two prostrations of al- Muqim (the resident), the Messenger of Allah (to whom may Allah's Blessings and peace be granted) received the revelation as people who became Moslems, were a few. Then, Abu Bakr al- Seddeq, for whom may Allah's good pleasure is prayed, did the same. And later, Omar did so and performed only two prostrations till his demise. Othman said: This is an opinion I saw right.

Al- Sawari Battle[1] in 13 Hijra - 652 A.D. (The Battle of Masts)

Three years after the conquest of Cyprus[2] by Moslems, the Romans moved in a great army that they had never had. Their fleet was some 500 ships, and some said more than this number. They challenged Moslems as Abdullah Ibn Sa'ad Ibn Abi Sarh was the commander. He equipped all ships in Egypt. The Moslem ships numbered over 200. He chose an army of courageous men. They gave the pledge of support to each other and they intercepted the Roman ships by their own; and their masts confronted the Romans'. The wind blew and the ships anchored on the shore. So, Moslems tied ships with each other close to Alexandria. The two armies clashed with each other. Men jumped on men duelling by swords on board of ships till blood mixed with the sea waves that took it red to the shore. Waves also threw the bodies of men. Many Moslems and Romans were killed. Moslems were so patient and withstood difficulties for they, for the first time, were fighting a naval battle on ships. They showed a great stamina during that day. They had never experienced such a war.

At last, the Romans were unable to stand fast in the face of the resistance of Moslems for they were very brave and they did well acts of heroism. The Romans were defeated and their commander ran away to Syracause, which was the biggest city in Cicily[3].

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(1) Review (al- Bedaia and al- Nehaia) by Ibn Kathir page 157, Vol. VII, and al- Tabari History vol. V. page 68.

(2) In all Arab and Islamic references Cyprus was mentioned as «Qubrus».

(3) Cicily is composed of several islands in the Mediteranean sea. It is like triangle. It is fertile. It has a city called Pairmo. Arab Poets mentioned Cicily in their poetry, One of those poets =

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Defamation campaign against Othman Ibn Affan, for whom may Allah's good pleasure is prayed

Abdullah Ibn Sa'ad stayed for several days after the Battle of Masts with soldiers and then he returned. The first two persons who spoke of Othman's role in this battle and who unveiled his defects were Mohammed Ibn Abi Hudaifa and Mohammed Ibn Abu Bakr. They showed what he had done in contravention of the Messenger of Allah and the two Caliphs Abu Bakr and Omar's policies. They said Othman appointed Abdullah Ibn Sa'ad whose «blood» was legitimized by the Messenger of Allah (to whom may Allah's Blessings and peace be granted) and who, the Holy Quran said, (was unbeliever).

He (Othman) also sacked the companions of the Messenger of Allah and allowed some people, who were exiled by the Messenger of Allah, to return again to Medina. And he appointed them in position. He also appointed Sa'id Ibn al- Ass and Ibn Amer.

Abdullah Ibn Sa'ad knew this. He commented: Would you go with us. So, they went on board of a boat. There were nobody there but the commander. Then they met the enemy. They were the least in courage and tactics in combat operations among Moslems. They were told so. They contended: «How we fight with Abdullah Ibn Sa'ad. Othman appointed him and Othman did so and so... etc.

Abdullah warned them and sent them a message of threat. But, people already began to speak like them.

It was reported that Mohammed Ibn Hudaifa had said: I swear by Allah we have stayed away from Jihad (holy war). The man asked: «Which Jihad?» He said: Othman Ibn Affan did so and so.. Both men legitimized Othman's blood!

Mohammed Ibn Abi Hudaifa was born in al- Habasha (Ethiopea) during the era of Mohammed, the Messenger of Allah (to whom may Allah's Blessings and peace be granted). He was the cousin of Mou'awya Ibn Abi Sufian. Othman took him when his father Hudaifa was killed. He adopted him till he grew young. Then, he went to Egypt and became one of the strongest attackers of Othman.

As for Mohammed Ibn Abu Bakr, he was born at al- Weda'a pilgrimage (The Farewell pilgrimage), which was the last pilgrimage performed by the Messenger of Allah (to whom may Allah's Blessings and peace be granted). His birthplace was Ze- al- Halifa five days by the end of Ze- al- Q'eda. He urged Mohammed Ibn Abi Hodafa to rebel against Othman. He (Ibn Abi Hudaifa) was orphan living under the custody of Othman. He asked Othman, when he became caliph, to have a job, Othman told him: «O, my son! Had you been a good boy I would have appointed you. But you are not!

He said: «May you allow me to go and earn my living». He replied: «Go everywhere you wish».

He also supplied him with everything he wanted and gave him what he needed. When he arrived in Egypt he began to attack him and consider him inefficient for caliphate.

Mohammed Ibn Abu Bakr also attacked Othman together with Mohammed Ibn Abi Hudaifa because the two agreed on this issue. This is because Mohammed Ibn Abu Bakr claimed to have a right with a man; but Othman found him not right and returned the right to his true owner. So, he started to attack Othman for this reason. He became attacker after he was one of those who commended Othman.

Sacking al- Walid Ibn O'qba in al- Kufa

Al- Kufa had a great position and influence in the course of events at that time. But, its people began to complain, make groups and rebellions against governors. So, the term of al- Maghira in al- Kufa[1] did not last for long. Othman sacked him and appointed Sa'ad Ibn Abi Waqqas instead of him in response to the recommendation of Omar Ibn al- Khattab, for whom may Allah's good pleasure is prayed. Then, a dispute took place between (Sa'ad) and Ibn Maso'ud who was in charge of Bait al- Mal (Treasury) as Minister of Finance. Othman got angry with Sa'ad and sacked him. He appointed al- Walid Ibn O'qba in his place, who was the half- brother of Othman (from his mother). He was brave; but he was accused of drinking wine.

Moreover, O'qba Ibn Abi Mu'et was one of the toughest enemies of the Messenger of Allah (to whom may Allah's Blessings and peace be granted). And he used to mock Him. When he was taken prisoner at Badr Battle and as he was taken for execution he cried: O, Quraish folks! Why I am going to be killed? The Messenger of Allah (to whom may Allah's Blessings and peace be granted) said: For your disbelief and for your impudency towards Allah and his Messenger.

O'qba was the one who placed «dirt» on the back of the Messenger of Allah (to whom may Allah's Blessings and peace be granted) while he was prostrating at prayers time[2]. So, there is a big room for criticizing the appointment of al-Walid Ibn O'qba by Othman.

- First, because he was the son of O'qba Ibn Abi M'uet who was known

(1) Review Ibn al- Athir, volume III, page 50.

(2) O'qba Ibn Abi Mu'et married Arwa after the death of Affan, So, she gave birth to al- Walid, Khalid, A'mara and Omm Kalthoum. All of them were Othman's brothers.

for his hostility to the Messenger of Allah (to whom may Allah's Blessings and peace be granted).

- Second, because he was mentioned in the Holy Quran by Allah, Be He exalted: «**O', ye who believe! If cometh unto you a wicked man with a news, ascertain carefully, lest ye harm a people in ignorance, and then repent ye for what ye have done**»[1].

- Third, because he was accused of drinking wine.

- Fourth, because people knew his relation with Othman; and that there was among the companions those persons who had the right to be in that position, particularly Sa'ad who had famous attitudes during the wars with Persia. In spite of all that al- Walid was loveable and he carried out several raids in which his courage emerged; but al- Kufa people launched a severe campaign against him.

He stayed without setting a gate for his house for five years. It was said that youngmen from al- Kufa attacked Ibn al- Husaiman and challenged him. He got ready for fighting them and went out from his home. He cried and Abu Shureih al- Khuzae' saw them. He had just come from Medina to al- Kufa to be close to al- Jihad (Holy War). Abu Shureih cried: But they did not care for him. They killed Ibn al- Husaiman. Then, people took them. Among them were Zuhair Ibn Jundub al- Azadi, Mu'arre' Ibn Abi Mu'arre' al- Assadi, Shubeil Ibn Abi al- Azadi and others. Abu Shureih and his son gave their testimonies against them. Later, al- Walid wrote a message on them to Othman. And Othman ordered that they must be killed. So, they were killed before the Palace gate in the Rahba. For this, he adopted «the oath», which mean that the father of murdered (victim) says publicly that a person killed his son, for instance. They called it «al- Qasama»[2].

Abu Zubaid al- Tae', the poet, was in the pre- Islam and Islam eras with Bani Taghleb (Tribe). They were his uncles; but they denied him his right to a loan he actually had had. Al- Walid regained his right and returned it to him. Abu Zubaid thanked him for that and he met him in al- Kufa and Medina. He

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(1) Al- Hujurat Sura, verse 6.

(2) Al- Qasama means «The oath» by the people of the victim when they claim the responsibility of some body for the killing of their son. If a group of the victim met and took the oath that some man killed their kin (They take 50 oathes), they are called al- Qasama!!!.

was Christian and then he embraced Islam while he was with al- Walid. He also was known for drinking wine. Al- Walid let him stay at a house of A'qeel Ibn Abi Taleb against the gate of al- Masjed. Then he requested to be granted the house and he was given it. This was the first point of criticism of al- Walid in al- Kufa. Abu Zubaid used to stay at night with al- Walid and to talk with him after he crosses the Mosque. Then he returns from inside the Mosque drunk to go back to his home. This made people aware of their conduct.

Once as he was there with al- Walid, Abu Zainab, Abu Mu'arre' and Jundub were awaiting on alert to avenge against al- Walid for the killing of their sons. They also appointed spies to watch him. A man told them that al-Walid and Abu Zubaid were drinking wine. They got raged and took with them a group of people to witness the two guys drinking them and to condemn them. They stormed the house but they did not find them. Then, they blamed each other and people cursed them. Al- Walid did not tell Othman anything about the question. Jundub came alongside a group of people to Ibn Maso'ud. They told him: «Al- Walid is bent on drinking wine» and they talked publicly about this.

Ibn Mas'oud said: «Those who keep our defects in secret theirs will not be unveiled».

Al- Walid admonished Ibn Mas'oud for that and the two became at odds. Then al- Walid brought a witch. He summoned Ibn Mas'oud to ask him about his judgment on a witch who acknowledged to him face to face. People thought that he (the witch) was entering the backside of a donkey and then getting out from its mouth. Ibn Mas'oud ordered him to kill the witch. And when al-Walid wanted to kill the witch, people came with Jundub Ibn Ka'ab; and he stroke the witch and killed him. Al- Walid imprisoned him. And he wrote to Othman on this question, Othman, for whom may Allah's good pleasure is prayed, ordered him to release Jundub and to castigate him instead. Jundub's companions got angry. They went to Othman complaining at al- Walid. But, he did not listen to their complaint. When they returned they met with Abu Zainab, Abu M'arre' and others to al- Walid. They talked with him. He, then, slept and they stole his seal and went to Medina. When he got up, he did not see his seal. He asked his wives about it. They told him that the last people who left were two men whose qualities so and so. He accused them. He said they were Abu Zainab and Abu Mu'arre' and he summoned them but they were not

available. They went to see Othman alongside others and told him that al-Walid was drinking wine.

Othman, for whom may Allah's good pleasure is prayed, summond al- Walid. He came to Medina and he brought the two men. He asked them: «Do you witness that you saw him drinking wine».

They told him they had not seen him drinking but they did squeezed wine from his beard as he was vomitting it.

He ordered Sa'e'd Ibn al- Ass to flog him. He did.

This incident caused hostility between the two families.

It was said that the person who flogged him was Abdullah Ibn Ja'afar Ibn Abi Taleb. He stroke him 40 whips.

This is right because Ali Ibn Abi Taleb, for whom may Allah's good pleasure is prayed, ordered his son al- Hasan to whip him. But al- Hasan said: May you order the one who deserves to do it. Then, he ordered Abdullah Ibn Ja'afar, who whipped him 40 strokes.

Ali told him: It is enough. Stop it. The Messenger of Allah (to whom may Allah's Blessings and peace be granted) and Abu Bakr whipped 40 strokes, but Omar Ibn al- Khattab whipped 80 strokes and each one has his own way (Sunna); and this is more loveable to me.

It was said that al- Walid drank and then performed the morning prayers with al- Kufa people. He performed four prostrations. Then, he turned to them and said: «Shall I increase?».

Ibn Mas'oud said: «We still have more since today!» They gave their evidence to Othman.. He ordered Ali to whip him. And Ali ordered Ja'afar to do so.

It was said that when Othman brought al- Walid, for whom may Allah's good pleasure is prayed, for drinking wine, al- Hu'tae'a came and requested Othman while the Omayyads were present with him. They thought he may forgive al-Walid and bestow on him an execuse. He recited a peom which said[1]:

- Al- Hutae'a witnessed when he met his creator

(1) Review Ibn al- Athir, volume III, page 51.

That al- Walid had the right to be execused

- They felt glad and thought that he had execused him.

A man from the Ijels (Tribe) said in reply to al- Hu'tae'a:

- He said as their prayers was completed: Shall I increase- drunk.

And what does he know...

- They rejected, but had they accepted, their prayers would have reached ten!!!.

Thus, people felt sad and bowed their heads. Othman, for whom may Allah's good pleasure is prayed, ordered him to be present. Then al- Walid was whipped.

Abu Zainab, Abu Mu'arre', Jundub and Sa'ad Ibn Malek al- Asha'ari witnessed against al- Walid. All of them were Yemeni (from the Yemen).

Al- Walid was whipped in Medina before Othman's relatives, the Omayyads and before Ali Ibn Abi Taleb, his sons as well as his supporters. So, it was a real scandal because: First, he was the governor of al- Kufa as wine was a taboo as per Islamic Shari'a, and the drunkard should be punished by whipping him. And the one who orders punishment should be the governor himself.

So, he must be an example to be followed in righteous acts and piety as well as in commiting himself to the Holy Book. Second, because he was the brother of the caliph whom he appointed instead of Sa'ad Ibn Abi Waqqas.

Thus, the choice of al- Walid by Othman was not good... It was not a successful choice because not every relative is good for running the affairs of state. And people used to watch and count his defects and mistakes. If he committed any mistake or guilt they lashed out at him; and they also criticized the person who appointed him. It was said that Othman, for whom may Allah's good pleasure is prayed, had been under the influence of his relatives and the Omayyads; and that he trusted them. But Abu Bakr and Omar, for whom may Allah's good pleasure is prayed, used to avoid favouritism and bias. They used to take care of the public interest only. Othman had no other choice but to punish al- Walid and whip him as per the Share'a after the people gave their testimonies.

Al- Tabari said: People were divided on al- Walid into two groups, the public and the private. The case remained so till the Battle of Seffin as he appointed Mou'awya. They said Othman's defect lies in injustice. Ali, may peace be upon him, said: «The defect by which you accuse Othman is like the one who stabs himself to kill his neighbour. What is the guilt of Othman for a man he whipped and then sacked. And what is the guilt of Othman for what we have now»[1].

Nafe' Ibn Jubair reported that Othman Ibn Affan, for whom may Allah's good pleasure is prayed, had said: «If the free man was whipped, then he showed penitence, his testimony was legitimate».

It was said that al- Walid had treated people well. He used to offer grants to the newly- born babies and serfs. For this, the free people and al- Mamalik (the bondsmen), felt sad for him. It was heard that the women who gave new births had said:

- Woe unto us, al- Walid was sacked; and our babies got hungry..

- The grants decrease not increase; so bondsmen and bondswomen are hungry.

(1) Review Al- Tabari, volume V, page 61.

The appointment of Sa'id Ibn al- Ass in al- Kufa the year 30 Hijra- 651A.D.

He is Sa'id Ibn al- Ass Ibn Abd Shams Ibn Abd Munaf al- Qurashi al-Omawi. His grandfather was known as Abi Ohaiha. Omm Sa'id is Omm Kalthoum daughter of Amre Ibn Abdullah Ibn Abi Qais. He was born in the year of immigration, Hijra. It was said he was born in the first year of Hijra. His father «al- Ass» was killed on the Day of Badr «as unbeliever» by Ali Ibn Abi Taleb. Sa'id was one of the notables of Quraish and one of their noblemen. He also was outspoken. He was one of the men who wrote al Mushaf (Quran) for Othman, for whom may Allah's good pleasure is prayed. He also was generous.

He used to meet with his brethren each week one day. He used to make food for them; to grant them presents; to send wheat to their families; to send them prizes and to send his bondsmen to al- Masjed in al- Kufa every Friday's night with the purses of money to place them before the worshippers. For this, worshippers were many in al- Kufa on each Friday's night. But he was known for his haughtiness and pride...

His language was elequent, and he was fluent in Arabic. His speech and accent were similar to those of the Messenger of Allah (to whom may Allah's Blessings and peace be granted). The Arabic of Quran was modelled on his.

Sa'id died in the year 59 Hijra. When he was dying he told his sons: Who will accept my will?

His older son said: I will, my father!

He said: It is to repay my debt.

He said: What is your debt?

He replied: 80,000 dinars.

He said: Why did you take them?

He replied: O, my son! For a good man I paid to honour his promise and for a man who came to me with his shyness and I met his need first, before he asked me to do...».

Sa'id was raised under the protection of Othman[1]. When al- Sham was conquered he sent him to stay with Mou'awya.

Omar remembered Quraish someday and asked about him. He was told that he had been in al- Sham. He summoned him. He told him: «I was informed you are a man of good and generosity, do more good may Allah do you more good». He, then asked him: «Do you have a wife?» He replied: No!.

The daughters of Sufian Ibn A'ouf came to Omar with their mother. She told him: Our men perished and when men perish women are lost. For this may you help them.

He married one of them to Sa'id and the other to Abdul- Rahman Ibn A'ouf.

Then, the daughters of Maso'ud Ibn Nai'm al- Nahshali came to him. They told him: «Our men perished. Only boys remained. May you help us». He married one of them to Sa'id and the other to Jubair Ibn Muta'm. His uncles were known for their good acts in Islam. Before Omar's demise, he became one of Quraish's men. Othman appointed him in al- Kufa. He returned with al-Ashtar, Abu Khusha al- Ghufari, Jundub Ibn Abdullah and Abu Mu'saab Ibn Juthama. They stood with al- Walid and then began to criticize him. When Sa'id reached al- Kufa he went up to the pulpit[2]. He praised Allah, Be He exalted, and then said[3]:

«I swear by Allah I was sent to you unwillingly. There was no other way but to obey orders. The sedition has emerged today. I am the master of myself today».

Then, he went out and asked bout the people of al- Kufa. He knew its people's situation. The speech mentioned above was a real warning for the people of al- Kufa that he was determined to use toughness with them.

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(1) He was raised under the protection of Othman not Omar as Ibn al- Athir said and as mistakenly Mr Moer reported him saying. Al- Tabari and Ibn Khaldoun mentioned he had been raised under Othman's protection. This support the opinion he had been Omawi.

(2) It was said that before he went up to the pulpit he had ordered that it should be washed. He said: «Was this pulpit; al- Walid was dirty. He went up after they washed it...

(3) Review Ibn al- Athir, volume III, page 52.

Sa'id's letter to Othman[1]

Sa'id wrote a letter to caliph Othman in which he said: «The people of al-Kufa are in chaos. The honourable families are overcome and the dominant are now the runner- ups and the Arabians who came later not those who had the precedence. So, honourable people and good men would not be viewed on the basis of their origins».

Othman replied him in a letter which reads:

«So and so, the favour of the people of precedence and ancient good acts is that they conquered that country by the help of Allah. And let those who went there after them be good people except when they distance themselves from doing right and left it; but others did it. You should keep for each his position and give them all their rights. When you know people you will be fair».

Sa'id summoned some notables and people who took part in al-Qa'desieh. He addressed them:

«You are the notables and you may tell us about the needs of people and their points of weakness».

The gossip increased and some poets of al- Kufa condemned Sa'id and the numerable changes in the governors.

A poet said:

- I ran away from al- Walid to Sa'id; like the people who feel afraid and then lose their might...

- We were befallen by Quraish each year; by a fresh emir or minister...

(1) Ibn al- Athir, volume III, page 52.

- We have a fire from which we feel afraid; but they have no fire to feel afraid from.

Sa'id used to listen to readers at his evenings. So, people started to speak against him.

Sa'id wrote a letter on this to Othman. He met people and told them what did he receive.

They said to him: «You shouldn't feed them what they do not deserve to eat. If things are to be run by inefficient people they cannot stand them and they destroy them.

Othman said: «O, the people of Medina! Get ready and stand fast. Seditions are around you».

I swear by Allah I will return to you your rights if you want to await till a witness comes from Iraq for his share and stays in his country.

They said: How can you give us our share from the two lands?

He said: We sell it to anyone who wants, including the ones he possesses in al- Hejaz, Yeman and other lands.

They felt glad and Allah made it easy for them and ensured a right that was not taken in their account. They did so and they sold their shares to men from each tribe, and to their neighbours by mutual consent and mutual acknowledgement of rights.

The Raid of Tabrastan[1] in the year 30 Hijra

Summary of its history and its name:

Tabrastan is known in the name of Mazandran (too). It is a state in Iran. Its location is to the southeast of Tabrastan sea. It is the sea of Khazar, or the Caspian Sea. Kilan is located to its west (or al- Jilan), to the south is Iraq and Khurasan al- Buzr, and to the east is Khurasan too. Astrabad is one of its localities; which is to the east. Its base is Dunmound or Dimaqind.

In the Arab books, it was reported that Tabrastan means the location of axes (Tabr means axe, and Stan mean location or place). It is Persian name for a kind of axes. It was named so for it had many axes of this kind.

Al- Qazwine adviced that it must be seized and named: «One emperor (Kusra) had many criminals in his army. His minister told him: We can order them to build the country. If they did that, the buildings would be yours and if they perished you would be exonerated from their blood. He chose Tabrastan's territory. It was a mountainous country full of trees. They wanted to cut trees. They asked for axes; the axe in Persian means «Tabr» and then axes «Tabrs» became many there. So, they called it Tabrastan. Yaqout supports this in his writings about its people. The people of those mountains are warriors whose weapons are axes (Tabrs). Everybody; poor or rich, small or big has Tabr (axe) in his hand.

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(1) Review «Al- Bedaia and al- Nehaia» by Ibn Kathir, volume VIII, page 154, and the History of Ibn al- Athir volume III, page 52.

Its Invasion:

The Arabs had fought famous battles in Tabrastan. They seized it and it became part of their kingdom. The first who went there was Sweid Ibn Muqqar'en. His brother Na'em Ibn Muqqaren sent him according to Caliph Omar's orders. He marched towards Qumes and conquered it without fighting (peacefully). Then, Sa'id Ibn al- Ass invaded it.

Abdullah Ibn Amer went out of al- Basra heading for Khurasan. He reached there before Sa'id Ibn al- Ass. He stayed in Abarshahr. Sa'id heard the news. He (Sa'id) stayed in Qumes as it was conquered by accord peacefully. Hudaifa made a deal with them after Nahawand. He reached Jarjan and they signed accord with him for 2,000,000.

Then, he went to Tamia which is from Tabrastan close to Jarjan. It is a city located on the sea coast adjacent to Jarjan. Its people fought him. He performed the prayers of fear. He asked Hudaifa: How did the Messenger of Allah (to whom may Allah's Blessings and peace be granted) perform prayers? He replied him how the Prophet did it. Then Sa'id performed the fear prayers as they were fighting.

In that battle, Sa'id stroke a man from polytheists on his neck's cords and the sword went out from under his elbow. He besieged them and they requested him to give them the promise of safety. He did and promised not to kill «a man». When they opened the gate of the fortress, he killed them all except «one man». He, then, took all what he had found in the fortress.

Sa'id Ibn al- Ass also conquered Namia. It was not a city. It was Sahara. Later, he returned to al- Kufa. Ka'ab Ibn Ju'el praised him. He said:

- What and excellent youngman, who conquered Jilan, Dustaba and also Abhar.

- You were like a lion, who tamed what all were unable to do so; eighty thousand armoured soldiers and others...

When Sa'id made accord with the people of Jarjan they collected, sometimes, 100,000 and other times 200,000 or 300,000. They might give, might give not. Later, they refrained from giving anything and disbelieved.

The fall of the seal of Allah's Messenger[1] from Othman's finger

When the Messenger of Allah (to whom may Allah's Blessings and peace be granted) wanted to write letters to Persians calling them to have faith in Allah, to whom belong glory and might, a man told him: «O, Messenger of Allah! They don't accept a letter if not sealed».

The Messenger of Allah (to whom may Allah's Blessings and peace be granted) ordered that a seal be made for him. Then, he put it in his finger. It was made up of three engraved lines read from the bottom to the upper line, Mohammed is the last line, Messenger in the middle and Allah is in upper line.

The inscription was converted in order that it would be right when it was sealed. The seal was in his hand, (to whom may Allah's Blessings and peace be granted). Then, when he appointed Abu Bakr he gave it to him to use it. Then, Omar Ibn al- Khattab used it. He digged a drinking water well for Moslems (Aris well), two miles away from Medina. Its water was little. So, Othman came, someday, and sat atop the well. He began to play with the seal. It fell from his hand into the well. They tried to find it and took all water out of it; but in vain. They did not find it. He promised to give a large prize of money to anyone who finds it. For this he felt very sad and depressed. When he felt there was no hope to find it he made another seal like it and he inscribed it. He kept it in his finger till he was assassinated. Then, this seal was lost and nobody knew where it was or who took it. Moslems felt pessimistic for the loss of the seal of the Messenger of Allah (to whom may Allah's Blessings and peace be granted). They said that when Othman ran counter to the caliphs' policies before him (his predecessors), the

(1) Al- Bedaia and al- Nehaia by Ibn Kathir, page 155, vol. VII., Ibn al- Athir, vol, III, page 54, Al- Tabari, Vol. V. page 65.

first thing to be punished with was the loss of the seal of the Messenger of Allah (to whom may Allah's Blessings and peace be granted) from his hand.

Ahmad Ibn Yahya Ibn Jaber said: Aris belonged to a Jew from Medina who was indebted to Othman Ibn Affan». Al- Aris, means the peasant in the language of al- Sham people; or the person who hires land for cultivation. Its plural Arisan or Ararsa (peasents) or Araras.

Exiling Abi Zarr al- Ghufari to al- Rubaza

The year 30 Hijra

Abu Zarr al- Ghufari is Jundub Ibn Junada Ali. He is one of the great companions and one of the great pious men of Islam. When Abu Zarr heard about the Messenger of Allah's prophecy, (to whom may Allah's Blessings and peace be granted) he told his brother: Go to this valley and ascertain about the fact that there is a man who claims he is a Prophet receiving the revelation from heaven. And listen to him, then return to me»...

His brother went and listened to him. Then he returned to Abu Zarr. He told him: I saw him preaching morality and good manners. I also heard from him words which are not poetry.

He said: You have brought me enough or what I needed. He, then, took his food and water and mounted his camel. He reached Mecca and entered al-Masjed. He searched for the Messenger of Allah (to whom may Allah's Blessings and peace be granted) even he had not known him before. But, he hated to ask about him. He awaited and then entered and met the Messenger of Allah (to whom may Allah's Blessings and peace be granted). He listened to him and embraced Islam. The Prophet (to whom may Allah's Blessings and peace be granted) told him: «Return to your people and tell them. And await till I inform you what to do».

He said: I swear by Allah, I will declare my faith publicly. Then, he went out till he reached al- Masjed and cried loudly: «I acknowledge that there is no God but Allah and that Mohammed is His Servant and His Messenger».

They beat him and knocked him down. Then, came al- Abbas and protected him.

He said: Woe unto you!!! Don't you know that he is from Ghufar and that he is from the route of your trade to al- Sham. So, he rescued him. Next day,

he returned and said the same thing that he had told them before. They also beat him severely and al- Abbas protected him.

The Prophet Mohammed (to whom may Allah's Blessings and peace be granted) said: «Abu Zarr in my nation is as ascetic as Jesus Christ».

Abu Zarr was in al- Sham during the caliphate of Othman as Mou'awya was governor. When Ibn al- Sawda'a came to al- Sham he met Abu Zarr and told him: O, Abu Zarr! Don't you wonder that Mou'awya says: «The money is the money of Allah. Everything is the property of Allah»; as if he wants to collect it without letting Moslems interfere and to deny the name of Moslems[1].

Then, Abu Zarr went to him and told him: What makes you call the Moslems treasury as the treasury of Allah?

He replied: May Allah hath mercy on you? O, Abu Zarr! Aren't we the creatures of Allah; the money is His property, the Creatures are His creatures and the order is His order?.

He said: «Don't say that»!

He replied: «I won't say it is not the treasury of Allah! But I will say the money of Moslems.

Then came Ibn al- Sawda'a Abu al- Darda'a.

He told him: Who are you? I think you are Jewish.

Obada Ibn al- Samet came and Mou'awya talked with him. He said: This is the person who have sent Abu Zarr to you. And later Abu Zarr moved and travelled in al- Sham.

He said: «O, rich people help the poor. Those who hoard up gold and silver and do not spend them for the sake of Allah shall be burnt with fire on their foreheads, sides and backs»[2].

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(1) Mou'awya used to save money during his caliphate in al- Sham in order to spend it at time of need. Ibn al- Sawda'a is Abdullah Ibn Saba'a, who was a Jewish converted into Moslem. Later, we will mention this.

(2) Allah, Be He exalted, said in al- Tawba (Bara'at) Sura:
«And those sho hoard up gold and silver and spend it not in Allah's way; announce thou unto them a painful chastisement, on the Day (of judgement) then shall be branded =

He continued to preach his faith and convictions. The poor liked him very much and the rich esteemed him. But, the rich complained about what they face from the part of people.

Abu Zarr instigated the have- nots. He preached them that they had rights to share the haves their funds; and that those who hoard up funds will suffer a painful agony. So, he preaches social solidarity.

The rich felt afraid of the rebellion of the poor and their demand of funds.

= with their foreheads and their sides and their backs; (saying unto them) This is what you lourded up for yourselves, taste ye then what ye did hoard up».

The companions were at odds on the interpretation of meaning of the condemned treasure. The majority said it is the funds that its alms are not paid. Omar Ibn al- Khattab, for whom may Allah's good pleasure is prayed, said: «What you have paid its alms is not a treasure». And Ibn Omar said: «What you have paid its alms is not a treasure even if it is underground; and all what you haven't paid its alms is a treasure even if it is on the ground.

Some people said: «The great deal of money, if it is collected, is considered condemned treasure, whether you paid its alms or not. But there were at the time of the Messenger of Allah, to whom may Allah's Blessings and peace be granted, a group of rich men; such as Othman Ibn Affan and Abdul- Rahman Ibn A'ouf; Whom He may peace be upon Him, viewed as great believers.

There were other people who believed that the visible meaning of the verse indicates that collecting money is forbidden. The saying that hoarding up money after paying alms is not forbidden means quitting the visible meaning of the verse. This cannot be reached except by a spearate evidence.

Salem Ibn al- Ja'adan reported that «the Messenger of Allah, to whom may Allah's Blessings and peace be granted, had said when this verse was revealed to him: «Fie on gold! Fie on silver»... He repeated it three times.

A man died and they found one dinar in his belt. The Messenger of Allah, peace be upon Him, said «One brand». Another man died and they found two dinars with him. The Prophet, peace be upon him, said: «Two brands».

Abu al- Darda'a said that when he had seen the camels advancing with their loads he went up to a high site and said: «The caravan has come carrying fire. Tell those who hoard up funds they will be branded with fire in their foreheads, sides and backs».

It was said that He, Be He exalted, hath created funds to meet the needs of people. If man got what it meets his need and then hoarded up more funds, he would not make use of them for they were more than his needs. So, if he denied others from them; others who need funds, as he could help them he would be a person who blocks Allah's grace to reach His creatures.

Al- Fakhr al- Razi said: «I know the right path is to say that it is better for the man of religion not to hoard up much money; but it is not a taboo according to the invisible in the shares; the first is prompted by piety and the second is dependent on religious judgement.

For this, they complained to Mou'awya. Then, Mou'awya wrote to Othman that Abu Zarr had made him sick and that he had done so and so, etc.

Othman wrote to him: «The sedition has taken its head out. It has only got ready to jump. So, don't scratch the scar; but send Abu Zarr to me and send with him a guide with food and water. Treat him tender and try to appease people and yourself as much as possible... Try to restrain yourself as you can»[1].

Ibn al- Athir said: «When the rich complained to Mou'awya about what they suffer as a result of Abu Zarr's preaching to the poor, he sent 1000 dinars to Abu Zarr at night. He spent them all on the have-nots. As Mou'awya performed the morning prayers, he summoned the messenger he sent to Abu Zarr. He asked him: «Go to Abu Zarr and tell him [rescue my body from Mou'awya's torture», he sent me to another person, but I was mistaken when I gave you the money».

Mou'awya's messenger did what he was ordered to. Abu Zarr told him: «O, boy! Tell him: «I swear by Allah», there remained no single dinar of your dinars to next day morning... But wait for three days till we regain them!!!

When Mou'awya saw what he had done was true he wrote to Othman, etc.

When Abu Zarr went to Medina and saw the buildings on the foot of Sala'a (A mountain close to Medina), he said: «Tell Medina's people they will be subject to a severe raid and fierce war».

Then he went to Othman. He said: O, Abu Zarr! Why the people of al-Sham complain about your strong and sharp tongue?

He replied him that the rich should not hoard up money and that they should not say it is the money of Allah!

He said: O, Abu Zarr! I have the duty to do my job and the subjects (people) have to do their job; but I cannot force them to live in austerity, or to be ascetic or to urge them to economize.

He said: May you let me go out. Medina is not my home.

He said: Are you to replace it by any place but worse than it?

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(1) Al- Tabari History.

He said: The Messenger of Allah (to whom may Allah's Blessings and peace be granted) ordered me to go out of it when the construction reaches Sala'a (the mountain)...

He said: Do what He ordered you to!

He went out till he reached al- Rubaza[1]. He stayed at a home and was given by Othman a number of camels (About 30) and two bondsmen (Mamaliks).

Abu Zarr had no desire to stay in Medina lest he returns to be Arabian; but he liked loneliness and to stay alone.

He went to Othman as he was sitting with Ka'ab al- Ahbar. He told Othman: You should not accept the people's refrain from harming others only; but they should offer alms; and those who offer alms should not stop short of it. They should do good unto their neighbours and brethren and they should do good unto their kins.

Ka'ab said: «Those who carried out their duty have done well!».

Abu Zarr raised his stick and hit Ka'ab and wounded him.

He told Abu Zarr: (Fear Allah! O, Abu Zarr! Hold your hand and tongue). (At- Tabari History).

When Abu Zarr reached al- Rubaza, prayer was to be held and there was a man readying himself to be the Imam (he was a slave already freed for alms).

The man told Abu Zarr: Come in Abu Zarr and take my place.

Abu Zarr said: No! You have to keep your place. The Messenger of Allah (to whom may Allah's Blessings and peace be granted) told me: Listen to and obey even a slave released for alms».

He was a black man called Mujashe'.

Al- Tabari mentioned a story reported by Mohammed Ibn Serin. He said:

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(1) Al- Rubaza is one of Medina's villages. It is three miles off. In it there is Abu Zarr's tomb. He stayed there till he died in 32 Hijra. Othman built several houses; seven as reported, in Medina; a house for Nai'la, a house for Aiysha and others for his family members and daughters.
Marwan also built palaces in Ze- Khashab. When Abu Zarr witnessed the many buildings he couldn't stay in Medina, in line with the prophetic tradition.

Abu Zarr went to al- Rubaza by himself when he saw that Othman did not like him»..

After telling the story of Abu Zarr and his stay in al- Rubaza, al- Tabari said: «Others mentioned many hated things that I hated to tell».

Meanwhile, al- Yaqoubi said in his history:

«Othman was informed that Abu Zarr was meeting people at al- Masjed of the Messenger of Allah (to whom may Allah's Blessings and peace be granted) and lashing out at him (Othman).

Once, it was said, he stood at the gate of al- Masjed and addressed people: «O, people! Some of you know me and I say to those who do not know me I am Abu Zarr al- Ghufari. I am Jundub Ibn Junada al- Rubazi. Allah hath selected Adam, Noah, Ibrahims, Omrans and preferred them to all the world.

«Allah did choose Adam and Noah and the descendants of Abraham and the descendents of Omran above all the worlds; offspring, one from the other, and verily Allah is All- hearing; All- knowing[1].

Mohammed is the chosen people from Noah. The first is from Abraham and the descendents are from Ismael, and the guiding progeny is from Mohammed. He is the honour of their honourable. They deserved the favour for they were of people like the elevated heaven and the covert Ke'ba or the installed dome, or the bright sun, or the lightining moon, or the guiding stars, or like the alive- tree which has its oil ligthened... Blessed be its foam. And Mohammed is the inheritor of Adam's knowledge and I never preferred Prophets to him and Ali Ibn Abi Taleb is Mohammed's trustee and the inheritor of his knowledge «O, this confused nation after its Prophet. Had you preceded whom Allah did and delayed whom He, Be He exalted, did, and had you acknowledged the caliphate and the inheritance for Ahlul- Bait (The Prophet's Family) you would have eaten from above your heads and from under your feet, and Allah's faithful and duties of faith would have not gone astray; and none would have been at adds over Allah's ruling. You would have found a knowledge with them from the Holy Book of Allah and the tradition (Sunna) of His Prophet. But, as you have done what you have done. So, you have to stand «The fruits» of your acts.

(1) Al Omran Sura, verse 34.

«And Soon shall know those who deal unjustly, what an (evil) turning they shall be turned unto!»[1].

Othman also knew that Abu Zarr had criticized him for changing the sunna of the Messenger of Allah and the palicies of Abu Bakr and Omar. For this Othman sent him to al- Sham to Mou'awya.

He used to sit at al- Masjed and to say what he used to say against the policy of the caliph. He used to stand at the gate of Damascus following morning prayers to say: «The caravans have come loading fire. May Allah damn those who order others to do good but act bad. And may Allah damn those who preach others to stop acting bad and act it by themselves».

Mou'awya wrote a letter to Othman saying that «you have turned things, in al- Sham, bad for you by Abu Zarr».

He told him «to carry Abu Zarr on a camel without cover on its hump».

Othman told him: «You are saying that you heard the Messenger of Allah saying: «If the Omayyads had thirty men they would turn the country of Allah into states for them and the creatures of Allah into slaves, and the religion of Allah into a jungle».

He replied: Yes! I heard the Messenger of Allah saying this!

He said: Did you hear the Messenger of Allah saying this?

He summoned Ali Ibn Abi Taleb and told him: «O, Abu al- Hasan! Did you hear the Messenger of Allah saying what Abu Zarr said? And he told him the story.

He replied: Yes.

He said: How do you testify?

He said: The Messenger of Allah (to whom may Allah's Blessings and peace be granted) says there is no place under the sun which has a person who is more truthful than Abu Zarr».

He did not stay in Medina till Othman summoned him.

He told him: I swear by Allah, you must go out of it.

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(1) Al- Shu'ara Sura, verse 227.

He replied him: Do you order me to go out of the sancutary of the Messenger of Allah[1] (to whom may Allah's Blessings and peace be granted).

He said: Yes. Willy or nilly!.

He said: To Mecca? He replied: No!

He said: To al- Basra? He replied: No!

He said: To al- Kufa?

He replied: No, but to al- Rubaza from which you got out till you die there.

O, Marwan! Take him out and do not let anybody talk with him till he is out. Then, he took him out on a camel with his wife and daughter. Ali, al-Hasan, al- Hussein, Abdullah Ibn Ja'afar and Ammar Ibn Yasser went out watching him.

When Abu Zarr saw Ali he went closer to him and kissed his hand. Then, he cried and said: When I saw you and your son I recalled the saying of the Messenger of Allah (to whom may Allah's Blessings and peace be granted). So, I couldn't but cry. Ali went to him and talked with him. Marwan told him: The Commander of Believeres has forbidden talking with him by anyone.

Ali raised his whip and stroke the face of Marwan's camel and said: Go away! May Allah take you to hell.

He, then, bid farewell to him and talked with him for a long time. And all men talked with him and left. Marwan also left to meet Othman.

Meanwhile, he remained at odds with Ali and the war of words continued between them.

Abu Zarr remained in al- Rubaza till his death».

This is reported by al- Ya'qoubi in his History which is worked out especially for Abu Zarr and his exile to al- Rubaza. He did not attribute his story to any of the reporters like al- Tabari who did that in his stories.

Al- Tabari, Ibn al- Athir and Ibn Khaldoun agreed that Othman, for whom may Allah's good pleasure is prayed, allowed Abu Zarr to go to al- Rubaza

(1) The History of al- Ya'qoubi.

(according to his own request because he couldn't stay in Medina. But, al-Ya'qoubi was clear cut in his story that Othman had exiled him.

We rule out that Othman had exiled Abu Zarr because he (Abu Zarr) was a reverend companion, who also was known for his asceticism, righteousness and strong faith in Islam. He had occupied a high position among Moslems and was higly respected by them. (What indicates the story of al- Ya'qoubi was groundles is what he mentioned about Othman's saying to Mou'awya: «Take him on a camel without a cover on its hump». And that he went to Medina and the flesh of his two thighs were stripped of skin.

Othman, for whom may Allah's good pleasure is prayed, doesn't order that a great companion like Abu Zarr to be tortured. Othman was known for his leniency and forebearing. So, what al- Tabari mentioned on the event that he, for whom may Allah's good pleasure is prayed, wrote to Mou'awya to supply Abu Zarr with food and water and to treat him well, was right because it goes in harmony with Othman's qualities and morals, especially in treatment with and respect of the great companions.

In Tabaqat Ibn Sa'ad, there is a story reported by Abdullah Ibn al- Samet.

He said: «I entered with Abu Zarr alongside a group of people from Ghufar to meet Othman Ibn Affan. We entered from a door that he did not expect anybody to visit him from. Then Abu Zarr saluted him and told him: «Do you believe that I am one of them. O, Commander of Believers. I swear by Allah, I am not one of them and I don't want to be! If you ordered me to go I would leave at once. Then, he requested his permission to go to al- Rubaza. Othman said: Yes we permit you and we order that you have graces from the alms. Then Abu Zarr cried: O, the people of Quraish. Here is your world, keep it. We don't need it at all.

What indicates the high placing of Abu Zarr is the story reported by Abdullah Ibn Amre who said: «I heard the Messenger of Allah (to whom may Allah's Blessings and peace be granted) saying: «There is no place under the sun which has a person who is more truthful than Abu Zarr».

Abu Huraira also said that the Messenger of Allah (to whom may Allah's Blessings and peace be granted) had said: «There is no place under the sun which has a person who is more truthful than Abu Zarr. And he who finds pleasure in the timidity of Jesus Christ, let him watch Abu Zarr; he has the same».

The order of Masahef
30 Hijra (651 A.D.)

When Hudaifa Ibn al- Yaman returned from the invasion of al- Bab, Sa'id Ibn al- Ass said: I saw during my travel a matter at which if people were left they would be at odds about Quran and then they would never return to the right path.

He said: What is it?

He replied: I saw people from Homs pretending that their recital is better than others' and that they received Quran from al- Meqdad. And I saw the people of Damascus saying that their recital is better than others'. I also saw the people of al- Kufa saying the same and that they received it from Ibn Maso'ud. The people of al- Basra are saying the same. They said they received it from Abu Mousa and they call his Book (Quran) «The Cores of hearts».

When they reached al- Kufa, Hudaifa Ibn al- Yaman told them about this and warned them against what he had feared. The companions of the Messenger of Allah (to whom may Allah's Blessings and peace be granted) and many good people agreed with him. The companions of Ibn Maso'ud told him: Why are you denying? Aren't we reading it like Ibn Maso'ud?

Hudaifa got angry. His followers said the same. They said: «You are mere Arabians. Keep silent! You are wrong. Hudaifa said: «I swear by Allah if I lived I would go to the Commander of Believers to prevent people from that».

Ibn Maso'ud talked tough with him. Sa'id got angry and stood up. So, people dispersed and Hudaifa also got angry. He went to Othman and told him about what he had seen. He said: «I am tolling the bell of warning. Beware of the danger that is threatening the nation.

Al- Bukhari also reported that Hudaifa had said to Othman: «Beware!

Mend the fences of the nation before they get at odds like the Jews and Christians».

Hudaifa was for the conquest of Armenia and Azerbaijan with the people of Iraq and he was in competition with al- Sham people in this respect.

Othman, for whom may Allah's good pleasure is prayed, met with the companions. He told them the news. They supported him and agreed with Hudaifa.

Then, he told Hafsa, the daughter of Omar, the wife of the Messenger of Allah (to whom may Allah's Blessings and peace be granted) to send him the books to be copied in al- Masahef (Qurans).

Then, he would return them to her, according to the message.

Those books had already been written at the time of Abu Bakr. When many companions were killed on the Day of al- Yamama, Omar told Abu Bakr: Killings got numerous and many reciters of Quran were killed on al-Yamama Day... And I fear that killing would reach the Quran itself. I see that you should order collecting it. So, Abu Bakr ordered Zaid Ibn Thabet who collected it from pieces of skin and from palm leaves and also from the hearts of men.

Al- Suhuf (books) were first with Abu Bakr. Then, they became with Omar. When Omar died, Hafsa took them. She kept them.

Later, Othman asked for them and took them from her. He ordered Zaid Ibn Thabet Abdullah Ibn al- Zubair Sa'id Ibn al- Ass and Abdul- Rahman Ibn al- Harith Ibn Hisham to rewrite them in al- Masahef (Books). If you get at odds write them in the tongue of Quraish. It is revealed in their tongue. Thus, they did.

When they rewrote the al- Suhuf (Books), he returned them to Hafsa. He sent one Mushaf (Book) to each country and then he burnt other copies. He ordered them to depend on them and to quit others. All the people realized the merits of this work bar al- Kufa people. When al- Mushaf reached them, the companions of the Messenger of Allah (to whom may Allah's Blessings and peace be granted) felt happy for it except the companions of Abdullah and those who agreed with them who refrained from accepting it and condemned the people for adopting it.

Ibn Maso'ud addressed them: However, I swear by Allah, you have preceded your predecessors. So, stand what you cannot accept...

And when he reached al- Kufa a man went closer to him and criticized Othman for encouraging people to unite on al- Mushaf. He cried and said: «Keep silent. He did that publicly. Had I been in Othman's place I would followed his suit»[1].

Zaid said: «A verse from al- Ahzab (Parties) was lost. When we rewrote al- Mushaf I heard that the Messenger of Allah (to whom may Allah's Blessings and peace be granted) used to read it. We traced it and we found it with Khuzaima Ibn Thabet al- Ansari: «Among the believers there are men who fulfilled what they had pledged to Allah to do». So, we annexed it to its Sura in al- Mushaf.

They were not in agreement on the number of al- Masahef that Othman sent to the countries.

Al- Sayouti said in his book al- Itqan: It is known that they are five.

And Ibn Abi Dawoud said he had heard Ibn Hatem al- Sajestani saying: He wrote seven Masahef. He sent copies to Mecca, al- Sham, Yemen, Bahrain, al- Basra, al- Kufa. And he kept one copy in Medina. They also were in disagreement on the arrangement of Suras. Was it heavenly or by the independent opinion and judgment of the companions?

Al- Karamani said in al- Burhan:

«The arrangement of Suras is so from Allah in the preserved Quran, on this way.

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(1) Ibn Qayem al- Jawaiyeh said in his book Al- Turuk al- Hukmieh Fee- al- Siyassah al- Sharieh page 18-19 (The methods of judgement in the Sharia policy: «Othman, for whom may Allah's good pleasure is prayed, collected it for the people on one letter of the seven that the Messenger of Allah, to whom may Allah's Blessings and peace be granted, give them the permission to read by them for it was their interest. When the companions felt afraid for the nation might get at odds on Qu'ran and as they saw that to write on one letter is much more better than the difference, they did that and prevented people to read any other copy. This was as if there were several methods to reach the house. Their conduct concerning those methods lead to their disunity and dosmemberment. So, the enemy find it easy to prevail. The Imam saw that he must unite them on one method and quit. But they are not for the nation's interest.

And Malek said: The arrangement of Suras is by the independent judgment of the companions.

Al- Sayouti said in «al- Itqan»: What is considered a source of relief is the saying of al- Bayhaqi that all Suras are conciliatery except «Bura'at», and al-Anfal.

Killing Yazdejird Ibn Shahriar
31 Hijra - August 651[1]

Yazdejird Ibn Shahriar Ibn Kusra, the King of Persia, took over during the caliphate of Omar Ibn al- Khattab in 14 Hijra. He oragnized an army under the command of Rustam for fighting Moslems. His army was defeated. Then he ran away to Khurasan. Moslems followed him and hunted him from one city to another. As he was seeking refuge, a group of Turks saw him and killed him in 31 Hijra.

People and analysts disagreed in the reason that led to his killing. Ibn Ishak said: Yazdejird ran away from Karman with a small group to Marw. He asked its governor to give him money, but he did not give him. So, they felt afraid for themselves. They sent Turks a message to support them. They came and trapped him. They killed his companions. So, Shahriar fled to a house of man that was making grinders on Merghab shore a river in Marw. He spent the night there. But when he slept the man killed him. Some reporters said: The man took his luggage and jewelry and threw his body in the river of Merghab. Thus, the people of Merghab got up in the morning and traced him till they found that his traces vanished at the door of the house of the man mentioned. They took him and then he acknowledged that he had killed him. He took out his luggage. They killed the man and his family. They took the luggage of the man and those of Yazdejird. They also took the body of Yazdejird from Merghab and put it in a wooden coffin. Some people said that they carried the body to Istakher and buried it there early 31 Hijra. He was the last Persian king. Thus, reign after him settled in the hands of Arabs. He was killed at 34.

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(1) Review Ibn al- Athir, vol. III, page 57, and Al- Tabari, vol. 5 page 71 Al- Bedaia and al-Nehaia, vol. VII. p.158.

Khurasan conquest[1]
The year 31 Hijra

When Omar Ibn al- Khattab, for whom may Allah's good pleasure is prayed, was assassinated the people of Khurasan broke the deal. As Othman Ibn Affan took over as caliph, he appointed Abdullah Ibn Amer Ibn Kreiz in al- Basra in 28, and it is said in 29 as he was at 25. He was the cousin of Othman Ibn Affan. He was born during the reign of the Messenger of Allah (to whom may Allah's Blessings and peace be granted). He was a generous and good man. He conquered several territorues in Persia and then he invaded Khurasan. He oppointed Ziad Ibn Abi Sufian in al- Basra and marched to Khurasan[2]; and he appointed Mujashe' Ibn Maso'ud al- Salmi and he ordered him to fight its people. They had already violated the accord. He appointed al- Rabe' Ibn Ziad al- Harithi in Sajistan[3]. They had also broke the accord. Ibn Amer marched to Nisapur and appointed al- Ahnaf Ibn Qais in the vanguard position. He arrived at al-Tabssin, which means two forts. And they were the two gates of Khurasan. Its people made a deal with him for 600,000 dirhams and he moved to Qahistan. He fought its people and drove them to their fort.

Ibn Amer sent a battalion to Rustaq Zam which is one of Nisapur's territories. He conquered it by force and he also conquered Bakherz[4] which is

(1) Khurasan is in north east Persia; Khewa is in the north, Afghanistan in the east, and in the south and in the west there are the states of Persian Karaman, Persia, Iuristan and Iraq. Nisapur, Hurat and Marw are the main cities in Khurasan. Its localities were Rablekh, Talkan and Nasa.

(2) Karaman is a state between Persia and Sajistan and Khurasan.

(3) Sajistan: It is 130 fursukh from Karman.

(4) Between Nisapur and Harat.

one of Nisapur's localities too. And, he conquered Jwain[1] and took many captives.

Ibn Amer Ibn al- Aswad Ibn Kalthoum al- Adawi from Odai ordered al-Rabbab, who was ascetic, to head for Baihaq, which is one of Nisapur's territories. He entered the country through a hole in the wall. Al- Aswad fought till he died.

He and a group of people, who were with him. After him, his brother Adham Ibn Kalthoum took the command. He emerged victorious and conquered Baihaq[2]. Al- Aswad used to supplicate Allah to get him out to heaven from the abdomens of lions and eagles. So, his brother did not bury him. Others, who fell martyr, were buried. Ibn Amer conquered Busht[3] in Nisapur. He also conquered Ashbanz Rukh Wezazah, Khawaf, Asfaran and Arghian[4] in Nisapur too. Then he went to Abarshahr, which is a city in Nisapur and he besieged its people for months. On each part of the city, there was a man. One of the parts' man asked for safety on condition that Moslems get into the city. So, he was given the promise for safety. And Moslems entered the city at night. They opened the gate and its governor went to the (Kahandaz), the fort[5] to protect himself. There was with him a group of people. He asked for safety on the condition that the people of Nisapur make deal with him and grant him a position to run. He made a deal with him for one million dirhams and he was appointed governor of Nisapur when it was conquered by Qais Ibn al- Haitham al- Sulmi. And he sent Ibn Amer Abdullah Ibn Khazem al- Sulmi to Humrandir from Nasa[6] which is a Rustaq (village), and he conquered it. The governor of Nasa went to him and made accord with him for 300,000 dirhams. It is said the land could stand the taxes; but he should not kill or take captive anyone.

Bahmana, the great man of Aburid went to Ibn Amr Abdullah Ibn Khazem and made a deal with him for 400,000 dirhams. Abdullah Ibn Amer

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(1) It is called Kubn by the people of Khurasan, ten Farsekh distances it from Nisapur.

(2) Port of Nisapur.

(3) It was called so because it was like the back for Nisapur. The back is called Bucht in Persia.

(4) Kura (a city) in Nisapur.

(5) Kahandaz means the old fort.

(6) It is city in Khurasan.

sent Abdullah Ibn Khazem to Sarkhas[1]. He fought them, then he asked Jazweh (its governor) for making accord in return for ensuring a hundred men and to send women to him. His daughter became under Khazem's protection. He called her Maisa'a and took her as mistress. Ibn Khazem emerged victorious on the territory of Sarkhas. It is said: He made a deal with him on condition that he enures 100 persons for him. Then, he named the person for him; but he did not include himself among them. So, he killed him and conquered Sarkhas by force.

Ibn Khazem sent Yazid Ibn Salim, the supporter of Sharik Ibn al- A'war from Sarkhas to Kef and Bena. He conquered them. And, then, Kanaztik, the governor of Tuss, went to Ibn Amer and made a deal with him for 600,000 dirhams. And Ibn Amer sent an army to Harat led by Ao'us Ibn Tha'alaba.

It was said Khuleid Ibn Abdullah al- Hanafi. The governor of Harat knew that and he went to Ibn Amer and made a deal with him on Badghis, and Bushing. But Taghon and Pagon were conquered by force.

Ibn Amer wrote to him:

«In the Name of Allah, the Most gracious, Most merciful. This is the order by Abdullah Ibn Omar to the governor of Bushing and Badghis, I order him to have strong faith in Allah and making understanding with Moslems as well as reforming all things under his control! He made a deal with whim on Harat; its plains and mountain on the condition that he pays tribute for the territories he made accord on. Those who prevent this will not have any right to protection. Rabe' Ibn Nahshal and Jatham Ibn Amer[2] wrote the message»[3].

The governor of Marw, al- Shahjan sent a messenger requesting for accord. Ibn Amer sent Hatem Ibn Nu'man al- Bahli to Marw. He made accord with him for one million and two hundred thousand dirhams. The accord included that they give room for Moslems in their homes and share them with their money. Moslems would do nothing but receive it.

Marw as a whole was included in the accord except a village called al-Nusuj, which was seized by force.

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(1) It is an old city between Nisapur and Marw. It has good soil and pastures. Its villages are few.

(2) Review the History of Ibn at- Athir, volume III. page 60.

Abdullah Ibn Amer sent al- Ahnaf to it, which is a fort from Marwal-Raz. It has a great Rustaq known as Rustaq of al- Ahnaf called the strip of the hilly area. He besieged its people for 300,000. Al- Ahnaf said: I make accord with you on the condition that a man of us enters the palace and calls (Azan) for prayers. And then he stays with you until I leave. They accepted the deal. So, accord was applied to all regions.

Al- Ahnaf continued his march to Marw al- Roz. He besieged its people and they fought him fiercely. Moslems defeated them. So, they were forced to shelter themselves in fort. The governor was the son of Bazam, Yemen's ruler, or his relative. So, he wrote to al- Ahnaf that what called him to accord was Bazam's Islam. Thus, he made a deal with him for 60,000. And, then, he sent al- Aqra'a Ibn Habes al- Tamimi on horses. He said: «O, the Tamims! Love each other and offer each other; thy affairs shall be fine. Thus, start with resisting your stomaches and whims, thy religion shall be good... And do not harbour hatred within yourselves».

Al- Aqra'a marched and met the enemy in al- Jawzajan. First, Moslems retreated due to the fierce fighting. Then, they defeated the enemy and conquered al- Jawzajan by force. Al- Ahnaf conquered al- Toliqan by accord and he also conquered al- Fariab in the same way.

Later, al- Ahnaf continued his march to Balkh, which is the city of Takhara. He made a deal with its people for 400,000. He appointed Arsid Ibn al- Mutta Shames in Balkh. Then, he marched to Khawarizm which is water by the river. Its city is eastern and he couldn't manage to be there.

For this, he left for Balkh, Arsid had already collected the tribute for its accord.

Abu Obaida said: «Ibn Amer conquered the region before the River. When he reached the region beyond the River they requested him to strike a deal of conciliation with them.

It was said he crossed the River till he seized all its positions. It was said, they came to him and made a deal with him. He sent a messenger to receive the loots. He received livestock, captives, silk and clothes. Then, he accepted the graces of Allah and he praised Him and thanked Him. When Ibn Amer completed this conquest, he told people: He, Allah, Be He exalted, never

helped anybody conquer a country the same as He did for you; Persia, Karman, Sajistan and Khurasan.

He said: I'll extend my praise and gratitude to Allah for this great grace by going to Omra (Minor pilgrimage). He went to make Omar from Nisapur. He went to Othman and appointed Qias Ibn al- Haitham in Khurasan. All these cities and villages mentioned were in Khurasan. They were Persian. Readers may find them strange even in name and the way of their spelling. But, I found myself forced to mention them because Moslems conquered them under the command of Abdullah Ibn Amer. He conquered most of them by accord because they coudn't resist Moslems. Yazdejird the last Persian emperor was killed.

Istakher conquest

Istakher was a region (Kora and town, in Persia). It has many cities and villages. Most famous among them were al- Baida', Ma'atin, Nairis, Abraqa and Yazid etc. In it, there was the treasuries of Kings before Islam. It was said there is the metal of iron in its mountains. In Dara, a hill of one of its villages, there also was mercury. And in Istakher, Hestasb worked out his book «Zaradicht» the prophet of Magi.

Three or four Farasekh off Mian you would find the traces of the famous ruins of old Istakher under the name Perspolis, which is an old city that had been the palace of Persia's emperor.

When Islam came, Alaa Ibn al- Hadrami was the first who invaded Persia, at the reign of Omar Ibn al- Khattab in the year 17 Hijra. He sailed leading his armies in the sea; and then they landed in Istakher. They were fought fiercely; but victory was for Moslems at the end.

Then Abu Mousa al- Asha'ari entered Persia in the same year. He gave the banner of Istakher to Othman Ibn Abi al- Ass al- Thaqafi and he distributed the brigades among his men. The conquest was only possible in the year 18 Hijra. It was said after this date.

Ibn al- Athir said: «Othman Ibn Abi al- Ass al- Thaqafi went to Istakher. He met its people in J'our. They fought Moslems beat them and conquered Jour. Then, they conquered Istakher and killed many. Some fled. Othman urged them to pay tribute and to be under Moslems' protection. Al- Harbaz accepted this deal and then Othman retreated.

Othman had already collected loots and sent one fifth to Omar. He divided the rest among people.

The, Istakher rebelled. Othman reconquered it in the year 27 Hijra. Later,

Persians rebelled again and Obaidullah Ibn Mu'ammar fought them at the gate of Istakher in the year 29 Hijra. He was killed and his army was defeated. When news reached Abdullah Ibn Amer, he moved into the battlefield in Istakher and fought the Persians. He defeated them and killed many. Istakher was conquered by force.

Then he went to Dara after its people rebelled. He also conquered it. As he arrived in Jour, Istakher rebelled again. He also reconquered it by force after conquering Jour. He besieged it and shot it by catapults. He killed many people there and he also killed most of the notables and the so- called «Asaweda personalities» who had resorted to it. He appointed Sharik Ibn al-A'war al- Harithi in Istakher. He built its mosque.

Al- Balazri said in his book Fotuh al- Buldan (The Conquests of Countries):

Abdullah Ibn Amer conquered Jour by force and he also conquered Istakher following a fierce fighting. He used al Manjaniq (catapult) and killed 40,000 Persians, etc.

Karman conquest[1]

When Ibn Amer marched to Persia, he ordered Mujashe' Ibn Masou'd al-Sullami to Karman after its people rebelled and broke the deal.

He conquered Beaumont by force. He gave its people the word of safety and built a palace called Mujashe» Palace. Then, he conquered Brokhrwa and arrived in al- Sherjan, which is Karman city. But, he stayed there for several days as its people kept on fortified in their fort. Their horsmen went out and he fought them and conquered them. Many people left this city. Then, he conquered Jerft by force. He marched to Karman city and reached al- Qufas. Many Persian people blocked his way. He fought them and inflicted a bitter defeat on them. Many people fled Karman. They got on board of ships. Some of them went to Makran and others to Sajistan. So, Arabs seized their houses and lands. They built it and gave one tenth. They also constructed canals in it.

(1) It was called Karmania. It is a district in southeast.

The Sajistan and Kabul conquest[1]

Sajistan was conquered during Omar Ibn al- Khattab's reign. Then, its people violated the accord they made with Moslems. When Ibn Amer headed for Khurasan he sent al- Rabe' Ibn Ziad al- Harithi from Karman al- Rabe'. He went to Zaleq fort and attacked its people on a festival day. He took a notable as captive. He paid a ranson (a goat covered with gold and silver). Then, accord was made to rescue the life of this notable. Accord was made in the same way of other accords made in Persia.

Later, He went to a village called Karkaweih which was five miles away from Zaleq. They made a deal with him peacefully. Then, he took guides from Zaleq to Zernej two thirds of a mile off. The people there fought him fiercely. Moslem men were hit. But, Moslems attacked them and forced them to retreat to the city after killing many Persians[2]. Al- Rabe' then, arrived in Nashruz (village) and fought its people and defeated them. He also conquered Sherwaz (Village) and defeated its people. After that, he besieged Zernej and fought its people.

Abrwez, its governor, sent him a messenger requesting accord.

Al- Rabe' ordered that a body be brought and he sat on it and leaned to another (body). He also asked his companions to do the same and to sit on the corpses. Al- Rabe' was tall. When the governor saw him he felt afraid and accepted the accord. He made a deal with him for one thousand servants with a glass of gold with each one. Moslems entered the city. Then he arrived at a

(1) Sajistan is the Arab word of Sestan. It was named in old times Saqistan; i. e, the country of Saqis, which is a state in south west of Afghanistan. There was an internal part in Persia which was affiiliated to it.

(2) Ibn al- Athir, vol. III, page 63.

valley called Snawdez and he crossed it. He reached al- Qariatin, which was the horse- stable of Rustam. Its people fought them. He defeated them and returned to Zernej where he stayed for two years.

Later, Ibn Amer came and appointed a man from al- Harith Ibn Ka'ab tribe; but they drove him out and closed it.

Al- Rabe's term lasted for two years and a half. He took about 40,000 captives during his term. His clerk was al- Hasan al- Basri. Then he appointed Ibn Amer Abdul- Rahman Ibn Sumra Ibn Habib Ibn Abdu- Shams in Sajistan. He marched to Zernej and besieged its governor in his palace on one of their feasts. He accepted a deal for two million dirhams and two thousand servants. Ibn Sumra defeated the people of Zernej and Kesh close to India and conquered al- Rukhaj between him and al- Dawar country. When he reached al- Dawar he besieged them in al- Zour mountain. Then, he made accord with them. He had 8000 Moslems men; each one took 4000. He entered al- Zour and it was the name of an idol made of gold and his eyes were made of two pearls. He cut its hands and took the two pearls. He told the governor: «Take gold and pearls. I only wanted to let you know that it does neither harm nor benefit».

He conquered Kabul and Zabilstan. Abdul- Rahman came to Zurnej and stayed there till things became bad with Othman. He appointed Amir Ibn Ahmar al- Yashkuri and left Sajistan. Then, the people drove Amir Ibn Ahmar out and broke the accord.

Abi Sufian's death in The year 31 Hijra

Abu Sufian Sahkr Ibn Harb is the father of Yazid and Mou'awya. He was born ten years before the elephant year. He was one of Quraish's notables. He worked in trade. He used to supply traders with his funds and the funds of Quraish and send them to al- Sham and other Persian and foreign countries. Somtimes, he used to travel by himself. He kept with him the cheif banner called I'qab (the Eagle). When battles took place Quraish met and deliver it to the chief. It was said the best three wise men in Quraish during the pre- Islam era were: O'tba, Abu Jahl and Abu Sufian. But, when Islam came their opinions and decision- making abilities went off.

He led Quraish on Ohud Battle. Quraish had never been led by anyone except on Zat Nakif Day when al- Muttaleb led it. Abu Sufian was the friend of al- Abbas. He became Moslem on the Fath Day (Conquest). The Messenger of Allah (to whom may Allah's Blessings and peace be granted), gave him 100 camels and 40 okas. And He granted his two sons Yazid and Mou'awya the same each.

He took part in al- Taif with the Messenger of Allah (to whom may Allah's Blessings and peace be granted). One of his two eyes was gouged out in that battle. The other eye was gouged out in al- Yarmouk Battle. He took part in al-Yarmouk Battle under the command of his son Yazid. He was fighting and saying: «O, the victory of Allah is very close!». He used to address the army by saying: «O, Allah, Allah! You are the heart of Arabs and the supporters of Islam; they are the heart of the Romans and the supporters of polytheists. O, Allah! This is one of your days. O, Allah! Bestow victory on your creatures!»..

It was said that when he became Moslem and saw the great number of Moslems, he told al- Abbas: «The reign of your nephew (Mohammed) has

become great». Al- Abbas said: «It is the prophecy». He replied: «Well done! He is an excellent man».

He was one of those who became good Moslems.

He died in the year 31 Hijra. Othman performed prayers on him. He was at 81 when he passed away[1].

(1) Ibn al- Athir reported in his history, vol. III, page 64.

Balanjird Battle
the year 32 Hijra

Balanjird is the city of al- Khazar behind the Gate of Gates.

We al-ready mentioned in the book «Al- Farouk Omar Ibn al- Khattab» that Abdul- Rahman Ibn Rabe'a had marched with his army to Balanjird[1]. Turks, first, felt afraid of them and said «those are the Arabs?. They are angels who are not affected by weapons. It was reported that a Turk took a hide in a wood and then he shot an Arab by an arrow and killed him. He called his folk and cried: They die! They perish like you! Do not fear them?

So, they felt capabale of fighting them and fought till Abdul- Rahman Ibn Rabe'a fell martyr. His brother took the banner and kept on fighting till he managed to bury his brother near by Balanjird. Other Moslems returned via the route of Jilan.

In the year 32 Hijra, the Khazars and Turks emerged victorious over Moslems. The reason is that they used to confront foreign invasions consequently. So, they united and urged each other to fight Moslems. They said: «We always were unique in our courage and combat capabilities, but there came this nation (the Arabs) which we cannot stand fast in their face?!!

When Abdul- Rahman Ibn Rabe'a was killed and Moslems were defeated they separated into two division, one retreated towards al- Bab and met with Salman Ibn Rabe'a, the brother of Abdul- Rahman. He was sent by Sa'id Ibn al- Ass as support for Moslems by the order of Othman. When they met him they, all, escaped together. Another division moved to Jilan and Jerjan. Salman

(1) It was reported by Ibn Kathir in his Books «Al- Bedaia and al- Nehaia». in the name of Balinjer. Read Ibn Kathir's book vol. VII, page 159. Al- Tabari also mentioned it in his history in the name of Balinjer too, vol. V, page 78.

al- Farsi and Abu Huraira were with them. With them there also were Yazid Ibn Mou'awya al- Nakhe', Alq'ima Ibn Qais, Mue'ded al- Shebani, Abu Mefrez al- Tamimi in one position.

Khalid Ibn Rabe'a, al- Halhan Ibn Dorai and al- Qartha' were in another place together. Both positions were close to each other in that camp.

Al- Qartha'a used to say: What a beautiful bright blood is on cloth!

Amre Ibn Otba said what an amazing red blood is on a white tent!

Yazid Ibn Mou'awya saw in a dream that there was a deer.

There had never been more beautiful than it. They wrapped it with a white linen and buried it in a tomb he had never seen more beautiful than it... When he got up and people fought each other. He was pelted with a rock. His head was smashed and he passed away as a result.. His clothes were decorated with the red blood not stained. He was buried in a tomb like the one that he had seen in his dream.

Mu'ded told A'lqama: «Lend me your gown to wrap my head with it».

A'lqama did what Mu'ded told him to. Came, then, the tower of Balanjird by which Yazid was hit. They were hit and some of them were killed. Later Arrada Rock came[1]. His head was seriously wounded. He died and his companions buried him close to Yazid.

Alqama took the gown. He used to wash it; but there came out no blood from it. He also used to perform Friday prayers. He said: «I do this because Mu'ded's blood is in it».

Amre Ibn Otba was wounded. He saw his tent as he liked. Then he was killed. But al- Qartha'a fought fiercely till he was killed by spears. Othman, heard the news. He said: «We are for Allah, and to Him we are back».

The people of al- Kufa felt very sad and mourned them regrettably: «May Allah forgive them and hath mercy on them».

Othman had already written to Sa'id Ibn al- Ass to send Salman to al-Bab to invade it. He ordered him to move. He met the defeated and Allah rescued them by his help.

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(1) A machine used in the war to attack forts. It is smaller than catapult. It shoots long- range-rocks. Arrad (singular), Arradat (plural).

When Abdul- Rahman was hit, he appointed Salman Ibn Rabe'a in al-Bab. And he appointed Hudaifa Ibn al- Yaman in al- Kufa Othman, for whom may Allah's good pleasure is prayed, supplied them with backing from al- Sham people. The commander was Habib Ibn Musalama. Salman, then, became the commander. But Habib rejected till al- Sham people said: «We were about to attack Salman. Al- Kufa people said: So, we swear by Allah we would attack Habib and imprison him. And if you rejected many dead would fall among you and us[1].

Habib wanted to take the command in al- Bab as if he were the army commander. That was the first point of dispute between al- Kufa people; and Hudaifa made three raids. Othman was killed in third raid. They were shocked by Othman's assassination. Hudaifa Ibn al- Yaman said: «O, Allah may Thee damn his killers. O, Allah! We only reproved him and he also reproved us; but they used this as an instrument for igniting sedition. O, Allah! May Thee let them perish only by swords».

(1) Aou's Ibn Megra'a said: «If you attack salman we will attack your Habib. And if you go to Ibn Affan we will go too.

The Turks go out with their Monarch Qaren the year 32 Hijra

Groups of Turks went out from Khurasan. They numbered 40,000. Qaren, their monarch, led them. He reached al- Tabseen. The people of Bazghis, Horat and Qahistan met with him. Ibn al- Haitham al- Salmi was appointed by Ibn Amer there when the latter went to Mecca for Omra (minor pilgrimage). His cousin Abdullah Ibn Khazem said to Ibn Amer: «Write to me on Khurasan, promising me if Qais went out of it. He did. When the Turks came, Qais told Ibn Khazem: What do you see?

He said: I see that you have to leave the country. The promise of Ibn Amer for governing it is guaranteed by me. He left and went to Ibn Amer. It was said that he had adviced him to go to Ibn Amer requesting his backing. When he went out he declared Ibn Amer's pledge to him? It was a promise for the position of ruler whenever Qais was absent.

Thus, Ibn Khazem marched to fight the Turks, with 4000 soldiers. He ordered people to carry al- Widk[1]. When he became closer to Qaren, he ordered people to tie a cloth or cotton to each spear's head and to dip it with the fat. Then he marched till the vanguard of his army turned to be 600. Afterwards, he followed them and ordered the people to lit them...

So, fire lit the edges of spears. The army's vanguard reached the camp of Qaren at mid-night. They were surprised by Moslems attacking them. They were in safety spending their night in composure. Ibn Khazem approached and they saw the fire on their right and left advancing and sometimes moving back and rising or going down. They felt afraid as the vanguard of Ibn Khazem's army were fighting them. Then, Ibn Khazem escalated his onslaught and killed

(1) The fat of meat and its liquid.

many of them. Their king, Qaren was killed. So, polytheists were defeated. Moslems hunted them killing the rest of the army soldiers who tried to escape. They took many as captives.

Ibn Khazem sent a message to Ibn Amer on the conquest. He was satisfied with him and he oppointed him in Khurasan.

This military trick was used by Ibn Khazem by litting the edges of spears at night was the first of its kind in the Islamic history. The enemy felt afraid when they saw it and it was a strange event for them. Moslems emerged victorious on Turks in that battle.

Death of great companions

Between the years 32 and 34 Hijra, a number of great companions, for whom may Allah's good pleasure is prayed, passed away. I saw it necessary to introduce a summary on each one's life because they died at the reign of Othman Ibn Affan, for whom may Allah's good pleasure is prayed. As for Abu Zarr al-Ghufari, I already talked about when he was sent to al- Rubaza.

Abu Zarr al- Ghufari's demise[1] in The year 32 Hijra:

When Abu Zarr was dying in this year in Ze- al- Hejjah during Othman's reign, he told his daughter:

«O, my daughter! Look, do you see anybody?».

She said: No!

He said: My hour has not come yet.

Then he ordered her to slaughter a sheep and to cook it. He told her: If the people who are going to bury me came tell them: «Abu Zarr» Swore by Allah you should eat before you mount. When she completed cooking, he told her: «Look! Do you see anybody?».

She said: «Yes; I see people coming on their camels». He said: «let my face be directed toward K'eba».

She did what her father ordered her to.

He said: «In the Name of Allah and with the help of Allah and the community of the Messenger of Allah (to whom may Allah's Blessings and peace be granted)»..

(1) Review Ibn al- Athir, volume III, page 65.

Then, his daughter received them and said: May Allah hath mercy on you, perform prayers on Abu Zarr and bury him.

They asked: Where is he?

She pointed to him as he had died.

- They said: Allah hath honoured us to do that.

They were from al- Kufa. Among them was Ibn Masoud. They came closer to him as Ibn Maso'ud was crying and saying: «The Messenger of Allah (to whom may Allah's Blessings and peace be granted) told the truth: «He (Abu Zarr) passes away alone and will be resurrected alone!».

They washed him; put him in the coffin and performed prayers on him. Then, they buried him. When they wanted to leave. She said:

«Abu Zarr says as- Salamu- Alikum (peace be upon you) and he swore by Allah that you should not return before you eat.

So, they ate. And, then, they went to Mecca and told Othman about his demise. Othman, for whom may Allah's good pleasure is prayed, adopted his daughter and took care of her like his children.

He said: «May Allah hath mercy on Abu Zarr and May He forgiveth Rafe' Ibn Khadij for his silence».

In another story, he said: May Allah hath mercy on Abu Zarr and May He forgiveth him for going to al- Rubaza.

Abdul- Rahman Ibn A'ouf demise[1] in The year 32 Hijra:

In this year, Abdul- Rahman Ibn A'ouf died. His mother was al- Shafaa daughter of Aouf. He was born ten years after the year of elephant. He became Moslem before the entrance of the Messenger of Allah to the house of al-Arqam[2]. He also was one of the eight persons who were considered as pioneers in Islam: « and one of the five who embraced Islam thanks to Abu Bakr al- Seddeq, for whom may Allah's good pleasure is prayed. Abdul- Rahman Ibn A'ouf was one of the first immigrants. He immigrated to al- Habasha, then to

(1) Review «Al- Bedaia and al- Nehaia» by Ibn Kathir. vol. VII, page 163.

(2) Abdul- Rahman Ibn Aouf's name was Abdu Ka'aba in the pre- Islam era. The Messenger of Allah named him Abdul- Rahman.

Medina. The Messenger of Allah (to whom may Allah's Blessings and peace be granted) made him brother of Sa'ad Ibn al- Rabe' as mentioned in the book «Mohammed the Messenger of Allah».

The Messenger of Allah sent him to Domat al- Jandal. He took part in Badr Battle and all other events with the Messenger of Allah (to whom may Allah's Blessings and peace be granted). The Messenger of Allah dressed him in the turban by himself and said: «If Allah made you a success, then marry the daughter of their monarch, or (he said) their notable. At that time, al- Asbagh Ibn Tha'alaba Ibn Damdam al- Kalbi was their notable. So, he married his daughter (Tomadur daughter of al- Asbagh). She gave birth to Abu Salama Ibn Abdul- Rahman. He was one of the ten persons who were preached for al-Jannah (Paradise) and one of the six whom were in charge of al- Shura, whom Omar bestowed on the right to be caliphs(1).

The Messenger of Allah (to whom may Allah's Blessings and peace be granted) performed prayers behind him during travel. Abdul- Rahman was wounded 21 times in his foot. He went lame due to those wounds. He also was generous in spending for the sake of Allah, to whom belong glory and might. He freed some 30 serfs in one day.

When the Messenger of Allah (to whom may Allah's Blessings and peace be granted) made him brother of Sa'ad Ibn al- Rabe', Sa'ad said to him: «I have funds, they are two halves one for you and one for me!! And I have two wives. You see whom you liked and I'll divorce her and you will marry her».

Abdul- Rahman told him: «May Allah bless you and your funds. I neither need your family nor your funds. May you let me know where is the Souq. So, he went there. He purchased and sold. And he made profits.

The Messenger of Allah said Abdul- Rahman Ibn Aouf is an honest man in heavens; he is also an honest man in world.

When Omar Ibn al- Khattab, for whom may Allah's good pleasure is prayed, passed a way, Abdul- Rahman told the men of al Shura (consulation right) whom Omar held reponsible for the caliphate: «Who will withdraw from the caliphate right and choose for Moslems». They did not answer him. He said: «I withdraw from the caliphate and choose for Moslems. Then, they responded to him, and he received their pledges and commitments. He chose Othman Ibn

(1) Review the book «Al- Farouk Omar Ibn al- Khattab» by the writer...

Affan and he gave him the pledge of allegiance, as we already mentioned in our book Al- Farouk».

He was skilful in trade. He also was rich. It was said that he had gone to Omm Salama and told her: «I feared that I would be destroyed by my funds for they are many. She told him: O, Abdul- Rahman! Spend!».

As he felt his money became uncountable, once he received a caravan of camels loaded with wheat, flour and food. When they arrived in Medina, people heard noise. Aiysha said: What is this noise? She was told that they were camels came for Abdul- Rahman Ibn Aouf, 700 camels loaded with wheat and flour. She said: «I heard the Messenger of Allah (to whom may Allah's Blessings and peace be granted) saying Abdul- Rahman shall be in Paradise». When Abdul-Rahman heard this he said: «I offer all these camels with their loadings for the sake of Allah, to whom belong glory and might.

In the era of the Messenger of Allah (to whom may Allah's Blessings and peace be granted) Abdul- Rahman Ibn Aouf offered part of his money as alms; 4000, then 40000, after that he offered 40000. Then, he offered the loadings of 500 horses for the sake of Allah, and also he offered the loadings of 500 camels for the sake of Allah. His funds' source was trade.

Would the haves in our modern time take him as example to follow his suit; particularly those rich people who hoard up gold, silver and notes as well as those people who own big villages and large buildings? Would they offer part of their funds to the poor for the sake of Allah? Would they offer those poor people aid for their conditions are very bad while they find none to help them!!! The time has got corrupted! And hearts have got rotten; and greed aggravated! The passion of good is over and every man only thinks about himself, his own pleausres and whims. For this the gap has become very wide between the haves and the have- nots and each man has harboured hatred for his brother, the man. Thus, incidents of aggression increased. The poor felt that injustice is prevalent; thereby having indignation over the current systems. This led to the dismenberment in the family and friendly relation. Usury prevailed and conditions got worse than ever before. This is a regrettable situation. May Allah hath mercy on his creatures.

Khalid Ibn al- Walid and Abdul- Rahman Ibn Aouf got at odds. Khalid told Abdul- Rahman: You act bad to us for you feel better than us in the days that you preceded us by!!!

The Prophet (to whom may Allah's Blessings and peace be granted) heard about that remark. He said: «Let my companions for their own affairs... I swear by Allah had any one spent gold he would not have made a part of their favour».

Khalid Ibn al- Walid was among the people whom the Messenger of Allah (to whom may Allah's Blessings and peace be granted) had sent to Bani Jazima (Tribe) following the conquest of Mecca. Khalid killed, by a mistake, some of them. Then, the Messenger of Allah (to whom may Allah's Blessings and peace be granted) delivered the dead and gave them the price of what Moslems had taken. Bani Jazima had killed, in the pre- Islam era, Aouf Ibn Aouf, the father of Abdul-Rahman Ibn Aouf and they had also killed al- Fakeh Ibn al- Maghira, Khalid's uncle. Abdul- Rahman told him: You killed them because they had killed your uncle.

Khalid said: They had killed your father.

He also was harsh in his talk with Abdul- Rahman. The Messenger of Allah (to whom may Allah's Blessings and peace be granted) said what we have mentioned above.

Abdul- Rahman passed away in 32 Hijra at 75. He recommended that 50000 dinars be spent for the sake of Allah. He also recommended that 400 dinars be granted to each one of those who took part in Badr Battle and were still alive. They numbered 100 men; and they got the grants. Othman was included. He also recommended that 1000 horses be donated for the sake of Allah.

When he died, Ali Ibn Abi Taleb said: «O, Ibn Aouf! Go! You have been aware of its purity and preceded its impurity».

Sa'ad Ibn Abi Waqqas was one of those who carried his coffin. He said: «O, mountain!».

He left a great deal of money and gold and 1000 camels, 100 horses and 3000 sheep grazing in al- Baqi'e.

He also left four women (wives); each one of them inherited 80000. Abdul-Rahman Ibn Aouf was tall with white reddish face. He was handsome and tender, with large hands and thick fingers. He used not to change his beard or head.

The demise of Al- Abbas Ibn Abdul Muttaleb[1] in The year 32 Hijra:

Al- Abbas Ibn Abdul Muttaleb also died in this year, Al- Tabari said: He is the uncle of the Messenger of Allah (to whom may Allah's Blessings and peace be granted) and his father's full brother. He was entitled Abu al- Fadel (after his son al- Fadel). His mother Natila daughter of Khobab. She was first Arabian who covered the house with silk, furniture and other things. The reason was that al- Abbas was lost as he was a boy. His mother vowed to offer a good act if she found him. She vowed to cover the house. Then, she found him and carried out her vow. He was three years older than the Prophet of Allah (to whom may Allah's Blessings and peace be granted). Some said he was three years older than him.

Al- Abbas was a chief in the tribe of Quraish before Islam. He was in charge of al- Masjed al- Harm and watering in the pre- Islam era. He did not allow anybody to curse al- Masjed al- Haram. He did not let anybody act any bad to it and they could not defy him because Quraish met and were commited to do so. They were supporters to him.

He took part in al- Aqaba pledge of allegiance with the Messenger of Allah (to whom may Allah's Blessings and peace be granted). He was there when al- Ansar (Medina supporters) gave him (the Prophet) the pledge of allegiance. He was polytheist at that time. He was forced to go with the polytheists to take part with them against the Moslems in Badr Battle. He was among the captives taken by Moslems. He was tied strongly. The Messenger of Allah (to whom may Allah's Blessings and peace be granted) could not sleep at that night. Some companions told him: Why you are awake O, Messenger of Allah?

He said: I am awake because I hear the groaning of al- Abbas. A man went and loosened the bond of al- Abbas. The Messenger of Allah (to whom may Allah's Blessings and peace be granted) asked: What happened? I no longer hear the moaning of al- Abbas!

The man said: I have loosened his bond. The Messenger of Allah (to whom may Allah's Blessings and peace be granted) asked him to untie all other prisoners bonds (this is fairness). He sacrificed himself and his nephews A'qeel Ibn Abi Taleb and Nawfal Ibn al- Harith.

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(1) Al- Tabari mentioned it in his History. He died at 88. He was three years older than the Messenger of Allah, to whom may Allah's Blessings and peace be granted, vol. V, page 80.

Then, he immigrated to the Prophet (to whom may Allah's Blessings and peace be granted) and took part with him in Mecca Conquest. Then, the immigration ceased. He also witnessed Hunein Battle. He stood fast with the people (to whom may Allah's Blessings and peace be granted) in Hunein as all people were defeated.

The Messenger of Allah (to whom may Allah's Blessings and peace be granted) used to appreciate and honour him after he had become Moslem. He was kind and good in dealing with his relatives in Quraish. He treated them good. He also was wise and reasonable. The Messenger of Allah (to whom may Allah's Blessings and peace be granted) said: «O, people! He who harmed my uncle was doing harm to me. Man's uncle is like his father».

Al- Abbas said: «I went to the Messenger of Allah (to whom may Allah's Blessings and peace be granted) and told him «May you teach me, O, the Messenger of Allah, something I can supplicate by it?».

He said: Beseech Allah to bestwo on you health.

Then, I went to him once again: I told him, O, the Messenger of Allah (to whom may Allah's Blessings and peace be granted) «May you teach me something I can supplicate by it?

He said: «O, Abbas, uncle of the Messenger of Allah, beseech Allah to bestow on you health in the world and in the afterworld.

He performed the rain prayers when Omar Ibn al- Khattab, for whom may Allah's good pleasure is prayed, asked him to do so in the year of al- Ramada (drougt year). At that time, Allah, Be He exalted, provided them with rains and their lands turned into fertile. Omar said: «This is, I swear by Allah, the path to Allah, and the place from which we move towards Him.

But, Islamic Encyclopedia mentioned in the first volume, page 10 in the English language version:

«This is a superstition fabricated by the Abbasides». This is intransigence and casting suspicions... Hassan Ibn Thabet mentioned the rain prayers requested by Omar from al- Abbas. Hassan Ibn Thabet, the poet, mentioned this in his poems. Had the story been superstitious, Hassan would have not mentioned it in his poetry. It is no secret that Hassan recited that poetry at the time of Omar Ibn al- Khattab. He said:

The Imam besought as drought hit us.

He irrigated us by clouds thanks to al- Abbas's prayers;

- The uncle of the Prophet and his father's like;

Who interited this honour from the Prophet;

Allah survived the country through his favour;

And it turned into green in the aftermath of drought.

Anas Ibn Malek said they used to request al- Abbas to perform the rain prayers. Omar Ibn al- Khattab used to ask him to perform the prayers whenever drought hit the country. Omar used to say: «O, Allah, we used to beseech you through our Prophet; peace be upon Him, when we are hit by drought and you had supplied us with water. And we now beseech you through the uncle of our Prophet, peace be upon him. May Thee supply us with water!».

Mousa Ibn Omar said: People were hit by drought. Omar Ibn al- Khattab went out and told al- Abbas to perform the rain prayers. He headed for Kebla and said: «This is the uncle of your Prophet, peace be upon him... We have come to beseech Thee, may Thee provide us with water, O, Allah»!

They got what they had besought.

Abdul- Rahman Ibn Hatteb reported his father saying: «I saw Omar Ibn al- Khattab holding the hand of al- Abbas. He went with him and said: «We seek the intercession of the uncle of the Messenger of Allah (to whom may Allah's Blessings and peace be granted) and beseech Thy help through him!»[1] .

So, the rain prayers story is not superstitious as the Islamic Encyclopedia mentioned. The story was reported by many companions.

When Allah supplied people with water, al- Abbas was congratulated; and he was told: «Congratulation! O, the supplier of the two shrines with water».

The companions acknowledged al- Abbas's favour and they used to consult him. He had ten children (males) bar females. He died in Medina. Othman performed prayers on him. He was buried in al- Baqe' at 88. Al-Abbas was tall and hansome. His complexion was white.

The demise of Abdullah Ibn Maso'ud[2]:

Abdullah Ibn Maso'ud Ibn Ghafel also passed away in that year. His mother Omm Abd the daughter of A'bdoud Ibn Sawda'a. She became Moslem

(1) Read Tabaqat Ibn Sa'ad, vol. IV, page 19. 1322 Hijra- 1908 A. D edition.

(2) Read Al- Bedaia and al- Nehaia by Ibn Kathir, vol. VII, page 162.

and immigrated. He was a reverend companion. He is a companion and the son of a companion (his mother). He became Moslem early in the dawn of Islam, even before Omar Ibn al- Khattab, when Sa'id Ibn Zaid and his wife Fatema daughter of al- Khattab embraced Islam.

Ibn Maso'ud said mentioning the reason of his conversion into Islam: «I was a boy while taking the sheep of O'qba Ibn Mu'et to the pastures the Prophet (to whom may Allah's Blessings and peace be granted) came to me with Abu Bakr. He said: «O, boy! Do you have milk? I said: Yes! But I am care- taker.

He said: «Bring me a she- sheep which is not touched by he- sheep...» I brought him I'naq or Jaza'a (names of she- sheep).

The Messenger of Allah (to whom may Allah's Blessings and peace be granted) took it and began to tenderly touch its breast and say prayers till it gave milk. Abu Bakr brought him a pot and he milked the she- sheep in it». Then the Prophet (to whom may Allah's Blessings and peace be granted) asked Abu Bakr to drink milk. Abu Bakr drank milk. The Prophet drank after him too. Afterwards he told the breast to shrink and it shrank and returned as it was. I went closer to him and told him: O, the Messenger of Allah! Teach me the words you recited or that of Quran. He touched my head and said: You are a boy to be taught». He added: «I took seventy suras from Him; suras that nobody matched me to».

He was the first one who recited the Quran publicly in Mecca after the Messenger of Allah (to whom may Allah's Blessings and peace be granted).

One day, the companions of the Messenger of Allah (to whom may Allah's Blessings and peace be granted) met and said: «Quraish has never heard this Quran publicly like this. They asked: Who is the man who recites it???.

Abdullah Ibn Maso'ud said: «I am».

They said: We have fear for you from them. But, we want a man whose tribe protects him from these folks if they wanted to harm him.

He said: leave me, Allah will protect me.

Next day, he went to Quraish at dawn while they were at their gathering places. He recited loudly!».

In the Name of Allah, the Most Gracious, Most Merciful: «The Beneficent, taught He the Quran... etc..»[1] And he completed the sura.

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(1) Al- Rahman Sura, verse 1. (The Beneficent).

Then, the contemplated, and they began to say: «What does he say? The son of Omm Abd! Then, they said: he was reciting some of what Mohammed brought in. So, they beat him at his face severely. But, he continued to recite till he completed what he wanted to.

They told him: «For this we feared on you».

He said: «The enemies of Allah have never been easier on me than now. If you wanted I would repeat it tomorrow.

They said: «It is sufficient for you; you have made them listen to what they hate. When Abdullah embraced Islam, the Messenger of Allah (to whom may Allah's Blessings and peace be granted) took him with him to help him at home. He used to help him put on his shoes and to walk with him and before him. He also was covering him while taking a bath and awakening him from his sleeping.

He immigrated two times to al- Habasha and to Medina. And he performed prayers heading for the two Keblas. He took part in Badr Battle, Ohud and al- Khandaq. Also, he attended the Radwan pledge of allegiance and other occasions with the Messenger of Allah (to whom may Allah's Blessings and peace be granted). Following the demise of the Messenger of Allah, he took part in al- Yarmouk Battle.

He was the Moslem who killed Abu Jahl. The Messenger of Allah (to whom may Allah's Blessings and peace be granted) preached him for Paradise. Omar Ibn al-Khattab, for whom may Allah's good pleasure is prayed, sent him to al- Kufa. He wrote to its people: «I sent to you Ammar Ibn Yasser as a prince and Abdullah Ibn Maso'ud as a tutor and minister. They are two intelligent companions of the Messenger of Allah (to whom may Allah's Blessings and peace be granted). They also are of Badr people (Those who took part in the Battle of Badr). So, take them as example and follow their suit... Obey them and listen to their talk. I was selfless as I sent you Abdullah, whom I need».

This is the best message of appreciation and commendation. When Abdullah got sick, Othman Ibn Affan visited him. He told him: From what are you complaining?

He replied: My guilts.

He said: What do you want?

He replied: My God's mercy!

He said: Shall I order a physician to examine you?

He replied: The physician caused my sickness!

He said: Shall I order an offer for you?

He replied: I don't need it.

He said: It will be for your daughters.

He asked: Do you fear my daughters get poor?

I ordered my daughters to recite al- Waqe'a (The Event) every night. I had heard the Messenger of Allah (to whom may Allah's Blessings and peace be granted) saying: «He who reads al- Waqe'a sura each night will never be poor».

In Assad al- Ghaba (The Forest Lion), in Tahzib al- Lughal (The Refinement of the languages and in al- Asam'a (The Names), he died in the year 32 Hijra. He died while he was over sixty.

He was known as the owner of the Messenger of Allah's Blessings and peace, (His confidente)... The one who takes care for his dressing. He helped the Messenger of Allah (to whom may Allah's Blessings and peace be granted) dress his shoes and clothes. He also used to walk before Him carrying a stick. He used to undress the Prophet of his shoes when he reached home; and he used to carry it for him and to give him the stick. When the Messenger of Allah (to whom may Allah's Blessings and peace be granted) decided to stand up and leave home, or any other place he had visited, Abdullah dressed him in his shoes. Then he walked before him then he entered another place or left it before Him. He also used to fast every Monday and Thursday. He was a thin short man with thin legs. He was one of the greatest companions of the Messenger of Allah (to whom may Allah's Blessings and peace be granted) and one of the scholars and men of judgment and wisdom. He also enjoyed excellent morals and manners in knowledge. He died in Medina and was buried in al- Baqie, near the tomb of Othman Ibn Mazou'n as he recommended. He died as he was over 60. It was said he left 90000 dirhams.

The demise of Abdullah Ibn Zaid Ibn Abd Rabbo[1]: Who dreamt of Azan (32 Hijra)

Abdullah took part in al- Aqaba and Badr and other battles with the

(1) Read al- Tabari, vol. V, page 80.

Messenger of Allah (to whom may Allah's Blessings and peace be granted). He dreamt with Azan (call for prayers). Then, the Messenger of Allah (to whom may Allah's Blessings and peace be granted) ordered Bilal to make Azan in the same way that Abdullah had seen at his dream. The dream took place one year after the Messenger of Allah built His Masjed (Mosque).

Abdullah said when we got up in the morning I went to the Messenger of Allah (to whom may Allah's Blessings and peace be granted) and told him what I had seen in my dream. He said: «This is a right dream. Stand up and go with Bilal he has a finer voice than yours. Tell him what you had seen and he will call for prayers (Azan). When Omar Ibn al- Khattab heard Bilal's call for prayers, he hurried to the Messenger of Allah (to whom may Allah's Blessings and peace be granted) and said to him: I swear by Allah I had seen what he said.

The Prophet said: «Praise be to Allah, that is a strong evidence».

The demise of Abu al- Darda' al- Ansari[1] in the year 32 Hijra:

His name is O'yamer Ibn Malek. It was also said his name was Amer Ibn Malek, O'yamer was his title.

He converted into Islam late. He was the last to become Moslem among the members of his family. He was a true Moslem. He turned to be a scholar in Islam. He was reasonable and wise. The Messenger of Allah made him brother of Salman al- Farsi. The Messenger of Allah (to whom may Allah's Blessings and peace be granted) said: «O'yamer is the wise man of my nation».

He took part in all battles that took place after Ohud.

One day, Abu al- Darda' saw a guilty man whom his folks, were cursing for a guilt he made. He told them: «Did you think if you had found him in Quleib (an old well) wouldn't you take him out?.

They said: Yes!

He said: Don't curse your brother and praise Allah who have recovered you.

They said: Don't you hate him?

He said: But, I hate his act. Had he quit it, he would have been my brother.

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(1) Ibn al- Athir said the companion Abu al- Darda'a had died in the year 31 Hijra, vol. III, page 63.

When he died Abu al- Darda' cried: Omm al- Darda' (his wife) said: And are you crying! O, the companion of the Messenger of Allah?

Yes! he said. Why not I? And I don't know when I die with my guilts.

He, then summoned his son Bilal. He told him: Woe unto you, O, Bilal! Act for this hour. Work for such a day; a day of your father's death. And recall by it your death and your hour as if it were. Then he passed away.

Abu al- Darda' was the reader (reciter) of Damascus people and their judge. He was reckoned with by Mou'awya.

The death of al- Meqdad Ibn al- Aswad al- Kindi in The year 33 Hijra:

He embraced Islam in its early era. He was one of its pioneers when he immigrated to al- Habasha. The, he returned to Mecca, but he was unable to immigrate to Medina when the Messenger of Allah (to whom may Allah's Blessings and peace be granted) immigrated.

Abu Ishak said: The Messenger of Allah (to whom may Allah's Blessings and peace be granted) received the news, when he marched to Badr, about Qureish's march to prevent others. The Prophet (to whom may Allah's Blessings and peace be granted) consulted with Abu Bakr and he backed him. And Omar did the same.

Then, al- Meqdad said: «O, Messenger of Allah! Go ahead with what you were ordered to do. We are with you. I swear by Allah we will never tell you as Bani Israel (The Israelites) said to Moses: «Go, you, with your God and fight! We will stay here». But, we tell you: «Go, you with your Allah and fight. We are with you!

I swear by Allah, Who sent thee as a Prophet on the right path, even if you led us to Bark al- Ghemad[1] we would fight with you till you reach it».

The Messenger of Allah (to whom may Allah's Blessings and peace be granted) approved his saying and supplicated good for him.

It was said «There is no horseman in Badr but al- Meqdad».

He took part in all battles with the Messenger of Allah (to whom may Allah's

(1) It is the most famous place five night- travel distance away from Mecca, close to the sea. It is said: «It is the Yemen country».

Blessings and peace be granted). He also participated in Egypt conquest. He passed away in his own land in al- Jarf, near Medina. Then, he was carried to Medina and buried in al- Baqie. He left a will for al- Zubair Ibn al- Awam. Othman, for whom may Allah's good pleasure is prayed, performed prayers on him. He was at 70 when he passed away.

He had a big body with abdomen. He also was hairy using saffron for his beard which was moderate in legnth. His eyebrows were tight.

After al- Meqdad died, Othman praised him. Al- Zubair said:

- How do you mourn me after I die.

While you did not help me while I was alive.

The Death of Abu Talha al- Ansari in the year 34 Hijra[1]:

His name is Zaid Ibn Sahl al- Ansari al- Najjari. He took part in Badr Battle. The Messenger of Allah (to whom may Allah's Blessings and peace be granted) made him brother of Abi Obaida al- Jarrah. He participated in all battles with the Messenger of Allah (to whom may Allah's Blessings and peace be granted). He was one of the most skillful men in shooting and courageous in fighting. He had done well on Ohud Day (Battle). He stayed with the Messenger of Allah (to whom may Allah's Blessings and peace be granted) to protect him and he made himself a shield in front of him to protect him by his body.

He told the Prophet (to whom may Allah's Blessings and peace be granted): «I sacrifice myself for you and I offer you my soul as a sacrifice»...

The Messenger of Allah (to whom may Allah's Blessings and peace be granted) said: «The voice of Abu Talha in the army is better than a hundred men». He killed on Hunin Day (Battle) some twenty men; and he seized their things. He used to be the richest among al- Ansar (supporters).

He died in Medina at 70.

Othman Ibn Affan, for whom may Allah's good pleasure is prayed, performed prayers on him.

He got no children. He had a compact body.

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(1) Ibn al- Athir said in his History that the death of Abu Talha al- Ansari was in 32 Hijra. Some said in 51 Hijra. volume III, page 63.

The demis of Obada Ibn al- Samet al- Ansari[1] in the year 34 Hijra:

His name is Ghanam Ibn Ao'uf. He took part in the first and second Aqaba. The Messenger of Allah (to whom may Allah's Blessings and peace be granted) made him brother of Abu Murthed al- Ghonawi. He also took part in Badr, Ohud, al- Khandaq and other battles with the Prophet (to whom may Allah's Blessings and peace be granted).

The Prophet also appointed him for alms and told him «Have piety! Don't be there on «The Doomsday» with a loaded camel or sheep»!

He said: «I swear by Allah. I don't work for the two».

He was one of those who collected the Quran at the time of the Messenger of Allah (to whom may Allah's Blessings and peace be granted). Obada used to teach Quran to Moslems. When Moslems conquered al- Sham, Omar Ibn al-Khattab, for whom may Allah's good pleasure is prayed, sent him there. He also sent with him Mu'az Ibn Jabal and Abu al- Darda' to teach people Quran in al-Sham and to enlighten them in religion. Obada stayed in Homs, but Abu al-Darda' stayed in al- Sham. Meanwhile, Mu'az went to Palestine.

Once, Mou'awya did something counter to his teachings. Obada told him that it was wrong to do so. Mou'awya scolded him. Obada said: «I will never stay in a land in which you stay». Then he departed to Medina.

Omar asked him: Why you are here?

Obada told him the story.

He said: Return to your place. May Allah help you and make you a success... He wrote to Mou'awya: «You have no command on him»...

Obada pledged the Messenger of Allah (to whom may Allah's Blessings and peace be granted) not to fear anybody but Allah. So, he was an outspoken person in al-Sham. He said: «O, people! You are dealing in a way I see it as not good. Silver is for silver in the same weight and gold is for gold in the same weight. It is no bad to sell gold for silver; but for more silver. Also, sell wheat for wheat in the same weight; and barley for barley in the same weight. Those who take more are dealing in usury».

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(1) Read Ibn al- Athir, vol. III, page 75.

Obada was one of the great companions. He had a big body. He was tall and handsome. He also was a great scholar. He passed away in al- Ramla. And some said he had died in Bait al- Maqdes (al- Quds) at 72.

Sending the sedition people in Iraq to Mou'awya in al- Sham

Sa'id Ibn al- Ass, the governor of al- Kufa, selected the notables, the Qadesieh people and al- Basra reciters after al- Walid Ibn O'qba as people to meet him. One day, people met him and as they were talking, Khanis Ibn Fulan al- Asadi said: What a generous man Talha Ibn Obaidullah is!?

Sa'id Ibn al- Ass said: «He who has like this Nashastij[1] should be generous». I swear by Allah had I had like what he had I would have let you have a very good life».

Abdul- Rahman Ibn Khanis, who was a youngster, said: «I swear by Allah, had you wanted to possess al- Miltat[2] even Kusra would have not possessed like it on the Euphrates bank».

They said: «How bad you have spoken! We swear by Allah, we have started to think about you».

Khamis said: He is a boy. Do not speak like him!

They said: He wishes to have like this!!!

He said: He wishes for you many times larger.

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(1) Nashastij: It is a village in al- Kufa which was possessed by Talha Ibn Obaidullah al- Tamimi, who was one of the ten men who were preached for al- Janna (Paradise). Its income was great. He bought it from al- Kufa's people who were residing in al- Hijaz for money that he had in Khaibar. He built it and increaed its income. Al- Waqide said that Othman, for whom may Allah's good pleasure is prayed, was the first to grant lands from the Kusras properties and then he gave Nashastj to Talha Ibn Obaidullah. It was said he was given this village in stead of money he had had in Hadramot.

(2) Ibn al- Najjar said in al- Kufa Book: The upper part of al- Kufa was called the tongue and the other part of the Euphrates was called al- Miltat.

They replied: You, we swear by Allah: He does not want this for us or for himself.

He asked: What happened to you?

They replied: We swear by Allah, you have ordered him to say it.

- Al- Ashtar, Ibn Ze- al- Hubka, Jundub, Sa'sa'a, Ibn al- Kewa', Kamil, and Amer Ibn Dabe' got angry. They took him. His father went to defend him, but they beat them till he fainted. Sa'ad appealed to them to stop but they went on as they wanted.

Bani Assad (Tribe) heard about what had happened and Tulaiha was among them. They cordoned the palace. Sa'id told them: «O; people! They are people who got at odds and quarrelled, but Allah hath bestowed on them health. Then, they backtracked on their sayings. The two men sat up. He told them: Are you alive?

They replied: The people who visit you have beat us up.

He said: I will never let them visit me again. I swear by Allah. So, hold your tongues and do not instigate people against me.

Thy did what they were asked to[1].

When those people refrained from visiting him, they stayed at their homes and began to speak about the matter. Thus, the people of al- Kufa blamed him for what happened.

He said: This is your commander. He had ordered me to stop talking... Those who want to do anything let them do it. Those people talked against the caliph Othman when they stayed at their homes. They also cursed him.

The reason, they said, was that the notables of al- Kufa including Malek Ibn Ka'ab, al- Aswad Ibn Yazid, O'lqoma Ibn Qais and Malik Ibn al- Ashtar as well as others were spending the night entertainment with Sa'id Ibn al- Ass.

Sa'id said: This land is Quraish's orchard.

Al- Ashtar said: Do you claim that the land bestowed on us by Allah through our swords is yours and is the land of your people and so you speak about it with people?

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(1) Read Ibn al- Athir, vol. III, page 73.

Abdul- Rahman al- Asadi said as he was in charge of Said's police force: Do you belie the commander? And he cursed them.

Al- Ashtar said: Who is who? Don't let the man!

So, they attacked him and beat him up till he fainted. Then, they pulled him by his leg... He said after he regained his consciousness: I was beaten up by the one whom I elected. He added: «I swear by Allah I will never leave anybody visit me. So, they kept on meeting at their homes and swearing Othman and Sa'id. People rallied round them in big numbers. Sa'id and the noblemen of al- Kufa wrote to Othman to send them away.

Thus, the sedition reached climax in al- Kufa. The position of the governor got weaker. He couldn't stop them. They beat up those who stood in their face. When he prohibited the meeting they began to curse the caliph.

The notables of al- Kufa wrote to Othman to send them away. He told them if they agreed on this they could send them to Mou'awya.

Then Othman wrote to Mou'awya: «The people of al- Kufa sent you a group created for sedition... So, take care of them. If you found them reasonable accept them and make accord with them. And if you got sick with them give them what they deserve».

When they went to Mou'awya he welcomed them and let them stay in a church called «Meriam». He treated them in the same way that they were treated in Iraq. And he kept on taking lunch and dinner with them.

One day, he told them:

«You are a people of Arabs who have teeth and tongues. You have realized honourable position by becoming Moslems and you have defeated other nations and seized their placings and ranks. And I was told that you were attacking Quraish and you know had Quraish not been there you would have been humiliated as you were. Your Imams are your haven; so do not block your routes to this haven of yours.

And your Imams are patient today for injustice and they endure your unfairness. I swear by Allah, you should put an end to this act or Allah might get you under the command of persons who would press you till you find no way out even by patience. Then, you woul be their partners in the bad acts on the people during you life and after your death».

A man (who is Sa'asa'a) said:

«As for what you have mentioned Quraish, it was not the largest among the Arabs or the strongest in the pre- Islamic era... So, why you are frightening us. And, concerning the haven, it is us and others come to have haven with us»...

Mou'awya said: «I have just known you now. I know that the lack of thinking is the reason for this opinion. You are the spokesman for your people, but I see that you have no thinking. I mention Islam to glorify it and I remind you with it; but you remind me of the pre- Islamic era. I preached you and you still pretend that you are the example to be followed. Allah humiliated people who felt afraid of you... Understand this and I think you could not do... Quraish has not got honourable in the pre- Islam era or during Islam except by Allah, to whom belong glory and majesty. You were not the best among the Arabs nor the strongest; but they were the most generous and the most courageous. Nobody stopped acting bad to each other in the pre- Islam era. Only Allah stopped them doing such acts... Allah gave them a secure haven and all people rallied around them.

Do you know Arabs or Persians; black or red, all of them were hit in their countries as they were under the protection of a state except Quraish which had never been humiliated. Allah hath humiliated all those who tried to hit Quraish.

Allah hath chosen Quraish's best one and He made companions from them. Then, He built all reign on them and placed the caliphate in them. And this is not suitable for anybody but for them. Allah hath protected them in the pre- Islam era as they were unbelievers. Do you see them not protected by Him as they are believers in His religion. He hath protected them in the pre- Islam era from the monarchs who were siding with you. Woe unto you and unto your companions. Had any other speaker talked bar you; but you started... It is you Sa'asa'a; your village is the worst Arabian village. And its plantation is the worst and its valley is the deepest. It is the most famous for its bad acts and for its worst neighbours. There was no nobleman or a humble one, who stayed there without cursing him; and it was a shame for him only to be among you. They also were the worst Arabs in titles and the worst in sons- in- law... And you are troublemakers till the supplication of the Prophet (to whom may Allah's Blessings and peace be granted) hit them. You are the worst in your people though

Islam upgraded you, helped you socialize with other people and got you victorious over other nations... You came to zigzag in the religion of Allah and to bring humiliation in. Quraish does not accept that. And this will not harm them or prevent them from doing their job. Satan is in connection with you. He knew thee from among your nation. He tempted people by you as he was plotting to harm you. He knew that he was unable to change what hath Allah judged for you... You move from one bad act to another».

Those who caused the root and choes in al- Kufa and criticized Sa'id Ibn al- Ass and Othman, were sent to Mou'awya in al- Sham.

We see that the cause of this sedition, as al- Tabari and Ibn al- Athir reported, was trivial and would not lead to all what had happened.

It was mentioned that Abdul- Rahman Ibn Khanis, who was a young man, had said: «I swear by Allah, I wished if this territory on the Euphrates bank had been yours».

He means that Sa'id has what Kusra had on the Euphrates Bank. This made them angry. A young man wished that Sa'id Ibn al- Ass had possessed that side of the Euphrates so that he would be generous for people like Talha Ibn Obaidullah. Sa'id was, as we mentioned before, generous holding luncheons for people and he used to offer alms to worshippers.

Those people, who used to visit him and spend a time with him, got angry when they heard the young man saying that. «Though his saying was only a wish, they beat him up and they also beat up his father... The governor, personally, requested them to leave him and his father but they did not. Sa'id only prevented them to visit him after that incident».

Another reason was mentioned. It is Sa'id's saying: «This land is Quraish's orchard».

So, they got angry and spoke bad with him.

His chief constable got angry[1]. And he blamed them, but they also beat him up till he fainted. Those people actually hated him; and they were awaiting the opportunity to avenge against him. But, he was aware of their plot. He did not punish them directly for their rudeness and aggression as well as the

(1) He is Abdul- Rahman al- Assadi.

disobedience of his orders... He feared the increase of rupture and sedition. So, he wrote to the caliph and gave him all the authority to judge them. When they went to Mou'awya, as we know he was the strongman of his government in his policy. They found themselves isolated, from their supporters. Thus, he wanted to curb them and to stop them. He actually wanted to unveil them in the past and in the present through his fluent speech he addressed to them directly as mentioned above. He branded them as short- sighted and branded those who followed them as rude and folish. He also showed them the favours of Quraish in the pre- Islam and Islam eras and its good care for all Arabians as well as the favour of Islam on them. Then he addressed Sa'asa'a. He told him his village was the worst village, etc.

He said what he wanted without any fear... Then he scolded them with all contempt. He left them and noticed they felt shrunk in morale.

Later, he returned and told them: «I give you the permission... Go wherever you want. May Allah won't cause benefit or harm to anyone by you. You are neither men of benefit nor of harm.

If you wanted to survive you have to keep your group. Do not feel haughty because haughtiness is not one of the qualities of good people. Go wherever you want. I will write to the Commander of Believers about you».

When they went out he summoned them and told them: «I repeat that the Messenger of Allah (to whom may Allah's Blessings and peace be granted) was infallible. He appointed me and placed me under His command. Then, He appointed Abu Bakr, for whom may Allah's good pleasure is prayed, and he appointed me... Then, he appointed Omar Ibn al- Khattab, for whom may Allah's good pleasure is prayed, and he appointed me. Then, he appointed Othman Ibn Affan, for whom may Allah's good pleasure is prayed, and he appointed me. All of them appointed me with all satisfaction and blessing»...

The Messenger of Allah (to whom may Allah's Blessings and peace be granted) asked the rich people among Moslems and the Moslem beneficent people to work with him. Allah is omni-potent and omni-present. He is able in all times to trace those who are known for their wicked tricks. So, do not confront this matter as you know within yourself what is contrary to what you show. Allah, Be He exalted, won't leave you; but He shall certainly experiment you and show people your acts, overt and covert.

Allah, to whom belong majesty and might, said: **«Alif Lam Meem (A. L. M)... What! Do people imagine that they will be left off on (their) saying: «We believe!» and they will not be tried?»**[1].

Mou'awya wrote to Othman:

«A people without brains or religion came to me... They were bored of justice. They do not want anything that relates to Allah; nor they talk with their reason... But their concern is to instigate sedition and the people who are under Moslem protection. Allah is the One who experiments them and Who giveth them their due... Then, He is the One Who shows their acts. They cannot cheat anyone but themselves... They did bad to Sa'id... They are working for riots and sedition».

The people went out of Damascus. They said to each other: «Do not return to al- Kufa! They will glee at our misfortune. Go to al- Jazira (Arabian Peninsula). Do not go to Iraq or al- Sham... So, they went to al- Jazira. Abdul-Rahman Ibn Khalid Ibn al- Walid heard about them. He had been already appointed in Homs and he appointed the ruler of al- Jazira in Harran and al-Raqqa. He summoned them and told them: «O, Thou are the machine of Satan. You are not welcome. The Satan returned with his morale recessed, but you are still active. Let Abdul- Rahman be lost by Allah if he does not castigate you... O, people! I don't know whether you are Arabs or Persians to dare not say what they told me «that you had said to Mou'awya». I am the son of Khalid Ibn al- Walid. I am the son of the one who witnessed all difficulties. I am the son of the hero who defeated apostasy. I swear by Allah, O, Sa'asa'a! The son of humiliation, had I been told you would have done anything improper I would give you your due!!».

He let them stay and whenever he mounted he forced them to walk. And whenever Sa'asa'a passed by him he told him: «O, son of al- Hutaia'a (A bad quality)! Do you know that those who do not become good by doing good to them; evil may mend them... Why do you not say as I was told you had said to Sa'id and Mou'awya!». They said: «We repent to Allah and pledge not to continue wrong doing... Release us, may Allah relieve you!? But, he continued to treat them so till he found them true in their pledge.

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(1) Al- Ankabut sura (verse 1 - 2).

He said: May Allah forgive you. He sent al- Ashtar to Othman and told them: If you want to go you can go; and if you want to stay you can.

Al- Ashtar went to Othman with his repentance and a pledge not to do any wrong again. He also lodged the pledge on behalf of his companions. He said: May Allah keep you safe!

Sa'id Ibn al- Ass came. And Othman told al- Ashtar: You can stay wherever you want.

He replied: With Abdul- Rahman Ibn Khalid; and he mentioned his favour.

He said: You do what you want. He, then, returned to Abdul- Rahman.

Abdul- Rahman Ibn Khalid was tougher on them than Mou'awya. They pledged to him not to continue wrong doing.

Al- Tabari reported another story which is that Mou'awya told them after he addressed them as mentioned above: «I swear by Allah, I never ordered you to do anything before I had done it and before my family and my companions had done it too. Quraish knew that Abu Sufian had been the most generous and the son of the most generous; except that Allah had bestowed on His Prophet (to whom may Allah's Blessings and peace be granted). Allah hath selected him and honoured him. He hath never created anybody in such a good morality... And Allah hath not created any bad person but to show the other good one and to honour him and to take his qualities away from that one... I don't think that had Abu Sufian born anybody he would have not given birth to anyone but to a tough man»...

Here we see that Mou'awya commended himself. Sa'asa'a said: «You lie as they were born by who were better than Abu Sufian. And he who Allah hath created by his hand and blew with in him by His soul, and ordered the angels to prostrate and they did... So, there were among them the pious and the impudent, the stupid and the nice.

Thus, Mou'awya went out that night then he returned to them and talked to them for long: «O, people! Reply to me good; or keep silent... Think and contemplate into what gives you benefit, what benefits your family, your tribes and the community of Moslems. Then, ask for it, you will live and we will live with you».

Sa'asa'a said: «You are not qualified to do this and you are unworthy to be obeyed in ordering us to disobey Allah».

Mou'awya said: «Didn't I started with faith in Allah and obedience to Him and to His Prophet (to whom may Allah's Blessings and peace be granted) and to close ranks and unite around His religion as one man, not to disunite».

They said: «But, you ordered us to dismember in contravention with what the Messenger of Allah (to whom may Allah's Blessings and peace be granted), preached».

He said: «I order you now. Had I done that I would have repented to Allah and order you to have a strong faith and obedience to Him and to His Prophet (to whom may Allah's Blessings and peace be granted). And I preach you to be one team; to renounce disunity, to respect your Imams, to advice them on every good thing as much as you can and to preach in lenient manner and in a nice way in every thing that they need»...

Then, Sa'asa'a said: «We order you to quit your job. Among Moslems, there are persons whose right to this position is tronger than yours».

He said: «Who is who?».

He replied: «The man whose father has a precedence over your father and he, personally, is better than you in precedence in Islam».

Mou'awya said: «I swear by Allah, I have precedence in Islam and of course there is someone who is better than me in precedence. But, there is no one who is stronger than me as for my position. And Omar Ibn al- Khattab saw this. Had any other one been stronger than me there would have been no chance for me or for any other person. Had the Commander of Believers and the Moslems saw other than this, he would have written to me by his own hand, and I would have quit my job. Had Allah willed this I would have besought not to do this except if it was good.

Take it easy. This is what Satan and his ilks wished and ordered... I vow, had things been bad for your opinion and hopes, they would have not been right for Moslems neither for a day nor for a night. But, Allah willing, He does so and He orders and things go right... Thus; say good and practice it...

They said: «You are not worthy for that».

He said: «I swear by Allah... Allah hath ability and power, I have fear on

you to go on in obedience to Satan till you find it sweat to obey the Satan and to disobey the Rahman (Allah); and to accept the house of humiliation despite Allah's order to do counter to Satan lest you reap the permanent humiliation in the afterworld and wrath in the world».

Then, they jumped and held his head and beard. He said: «Ah! This is not al- Kufa. I swear by Allah, had al- Sham people seen what you did to me, as I am their Imam, I would have possessed no power to prevent them from killing you. I vow, your act is the same you used to do».

Then, he left. He said: «I swear by Allah I will never visit you so long as I live».

Later, he wrote to Othman:

«In the Name of Allah, the Most Gracious, Most Merciful. To the servant of Allah Othman, the Commander of Believers, from Mou'awya Ibn Abi Sufian. So and so, O, the commander of Believers! You have sent to me people who speak the language of Satan and what they are told to do by Satans. They use Quran and instigate people. Not all people know what they are doing, but they seek to sow division and cause sedition. Islam was heavy on them and they got bored and Satan seized their hearts. They corrupted many people who were with them in al- Kufa. I don't feel safe if they stay amongst al- Sham people. They would instigate them by their magic and impudency. So, return them to their country and let their house in their country in which their hypocrisy is numerous... As- Salamu- Alaikum».

Othman wrote to him ordering him to return them to Sa'id Ibn al- Ass in al- Kufa. He did so. But, they continued to attack them when they returned. Sa'id wrote to Othman complaining. Othman told him to send them to Abdul-Rahman Ibn Khalid Ibn al- Walid. He was the governor of Homs. He wrote to al- Ashtar and his fellows:

«So and so, I have sent you to Homs. When you receive this message you have to immediately leave for it... You, naturally don't want to cause evil to Islam and Moslems. As- Salam Alaikum».

When al- Ashtar read the letter he said: «O, Allah, may Thee punish the worst amongst us who does bad to people and to your creatures!».

Sa'id wrote about this to Othman. Al- Ashtar and his fellows left for

Homs. Abdul- Rahman gave them lodgings in the coast and gave them sufficient funds for their living.

Those people spoke bad with Mou'awya and asked him to quit his position because there were men who are better than him among Moslems. They also denounced Sa'id and criticized Othman Ibn Affan. Though they were from the noble class of Iraq, they were instigating sedition.

Mou'awya forgave them. And Sa'id did the same. This is evidence of the big room of freedom that was given to the people at that time. They were not taken to stand trial for their sayings and wrong doing... But, they were sent from one country to another. And they were granted funds to live.

Al- Kufa has no chiefs[1]

Mou'awya permitted the people of sedition, whom Othman ordered to be sent to al- Sham, to leave at any moment they want to any place. They talked with each other and said neither Iraq nor al- Sham is ours for stay... Let us go to al- Jazira... So, they went there by their choice. Abdul- Rahman treated them severely. As we mentioned before, they repented and showed good conduct. So, al- Ashtar was sent to Othman. Othman told him to go everywhere he wanted but he (Al- Ashtar) said: «I want to return to Abdul-Rahman Ibn Khalid Ibn al- Walid. Then, he returned to Abdul- Rahman.

Sa'id Ibn al- Ass went to Othman in the 11th year of Othman's caliphate. Sa'id was already appointed, before going to Othman in a year or a little more.

There are ten great men who were sent to different destinations. Had they remained in al- Kufa they would have had a big influence in preventing what was eventual; such as sedition and riots. But, Sa'id Ibn al- Ass did not expect the spread of sedition. So, he sent them to these places for military objectives.

For this, al- Kufa was void of chiefs.

- The ten great men are:

(1) Al- Asha'ath Ibn Qais: Azerbaijan.

(2) Sa'id Ibn Qais: al- Rae.

(3) Al- Nussayer al- A'jil: Hamadan.

(4) Al- Saeb Ibn al- Aqra'a: Asbahan.

(5) Malek Ibn Habib: Mah.

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(1) Read al- Tabari, vol. V, page 89 - 90.

(6) Hakim Ibn Salam al- Khuzami: Al- Mosel.

(7) Jarir Ibn Abdullah: Kyrgyzia.

(8) Salman Ibn Rabe'a: Al- Bab.

(9) O'taiba Ibn al- Nahas: Hulwan.

(10) Al- Qa'qa'a Ibn Amre: He appointed him in charge of war.

Sacking Sa'id Ibn al- Ass and the appointment of Abu Mousa al- Asha'ari[1]

Yazid Ibn Qais went out as he was plotting to oust Othman. With him were those whom Ibn al- Sawda'a[2] was writing to. Al- Qa'qa'a Ibn Amre[3] said we should oust Sa'id. Yazid said: «This is yes!». And the one who sent those people[4] to go to him. Then, al- Ashtar marched alongside those who were with Abdul- Rahman Ibn Khalid . So, al- Ashtar went before them. The people did find it a surprise when they saw al- Ashtar at al- Kufa Masjed saying: «I have come here from the Commander of Believers Othman and I left Sa'id talking about decreasing your funds and saying that your spoils is Quraish's orchard. So, people felt angry with them and men of reason began to advice them to refrain from this, but in vain».

Yazid went out and ordered a caller to call loudly: «He who wanted to join Yazid to repel sa'id let him do it».

Their noblemen and wisemen remained in al- Masjed as Amre Ibn Harith was the successor of Sa'id[5]. He went up the pulpit and praised Allah ordering

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(1) Read Mouruj al- Zahab (Gold Meadows) by al- Masou'di, vol. II, p. 346.

(2) He is Abdullah Ibn Saba'a. He was a jew from the south of Arabia. He embraced Islam and instigated people against Othman. He also spread his propaganda in the countries and travelled widely in al- Hijaz, al- Basra, al- Kufa, al- Sham and Egypt calling for rebellion.

(3) Al- Qa'qa'a had a great effect on fighting Persians in al- Qadesieh and in other battles. He was the most courageous and the greatest in his heroic acts. Abu Bakr al- Seddeq said describing him: «Al Qa'qa'a's voice in the army is better than a thousand man».

(4) Those whom we mentioned, whom Othman sent to Mou'awya including al- Sa'asa'a and al- Ashtar.

(5) Amre Ibn Harith Ibn Amre Ibn Othman Ibn Abdullah Ibn Amre Ibn Makhzoum al- Qurshi was entitled «Abu Sa'id». He saw the Prophet, to whom may Allah's Blessings and peace be granted. It was said that he was the first one from Quraish to stay in al- Kufa. He was one of the richest among al- Kufah people and he was appointed for the Ommayads there.

them to listen and to obey. Al- Qa'qa'a told him: Are you going to stop the flood?

How far!

No! I swear by Allah, the mobs will never stay anywhere but in al-Meshrefiah.... Be patient!».

He said: «Be patient! And then he went to his house. Yazid Ibn Qais went out and stayed in al- Jerab which is a place adjacent to al- Qadesieh. He was accompanied with al- Ashtar. Sa'id Ibn al- Ass met them, but they told him: «There is no need for you».

He said: «But, it is sufficient to you to send a man to me and another man to the Commander of Believers. Do a thousand men go to only one man?

Al- Tabari reported the text of the speech that was delivered by Amre Ibn Harith, the deputy of Sa'id. It is as follows:

«Recall the grace of Allah upon you as you were enemies and then He reunited you! And thanks to His grace you've becom brothers; after you were on the brink of an inferno. He hath rescued thee from it. Thus, you should not return to your bad acts which Allah, to Whom belong majesty and might, hath helped you get rid of. Islam has guided you to the right path. Do not quit it!?» When Sa'id left they saw a servant of Sa'id on a camel. He said: «I swear by Allah, Sa'id should not have returned». Al- Ashtar killed him.

Sa'id went to Othman and told him what had happened and that they wanted the substitute (another one). They choose Abu Mousa al- Asha'ari.

He said: «We appointed Abu Mousa for them. I swear by Allah we won't leave any pretext for them. And we won't leave any execuse for them. Let us be patient, as we were ordered, till we reach what they want».

By sacking Sa'id and appointing Abu Mousa, Othman wanted to ease the sedition and to appease those people who criticize him. He wrote to them:

«So and so, I have just appointed the Commander you wanted and I sacked Sa'id! I swear by Allah, I'll be patient and I'll set you on the right course by my effort. So, don't let anything that you liked but with the blessing of Allah; nor anything you disliked but without the disobedience of Allah except when you quit it with His permission, a thing that Allah willed or not when you liked or disliked. So, there will be no pretext for you since Allah's

order is clear, and till you reach what you want».

Some Commanders whose job was near by al- Kufa returned. So, Jarir returned from Kyrgyzia and Otaiba returned from Hulwan.

Abu Mousa al- Asha'ari delivered a speech in al- Kufa. He said: «O, people! Do not Shun this and don't return to a thing like it. Keep on with your team obediently. Beware of haste!».

They responded to that... They asked him: «Pefrom prayers with us»! He said: «No; except after you state obedience to Othman Ibn Affan».

They said: «We declare our obedience to Othman».

Al- Kufa people's messenger to Othman

Some Moslems met together and recalled Othman's acts and what he had done... They agreed to send a man to him to speak with him and to inform him on their attitude.

They sent to him Amer Ibn Abdullah[1] al- Tamimi, who is called Amer

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(1) Amer Ibn Abdullah al- Tamimi and al- Basri is considered one of the ascetic people in Yemen. It was said he lived in the pre- Islam era. He was one of the most faithful worshipper at that time. Othman was informed that he did not eat meat and had no intention to marry. Othman, for whom may Allah's good pleasure is prayed, was also informed that he did criticize Imams and did not perform prayers at Mosques on Fridays. He ordered him to go to al- Sham. When he met Mou'awya he found him eating and he shared him the food. Mou'awya found that the man was not like Othman had been told. He said: Do you know why you were ordered to come here...

He said: No.

He said: The caliph was informed that you don't eat meat; but I saw you eating meat; and he was also informed that you dont' want to marry or to perform al- Juma'a (Friday) prayers.

He said: «As for al- Ju'ma'a I perform Friday prayers while I am in the rear positions in the Mosque, then I return first to my home.

Concerning the meat, I saw a butcher pulling a sheep to slaughter it. He was saying bad words as he slaughtered it. He did not mention Allah's name even. When I like to eat meat I slaughter a sheep by myself and I eat it.

But as for marriage, I got out as I was busy in engagement.

He said: Do you want to be back home?.

He said: «I don't want to return to a country that harmed me and its people hurt me... So, he stayed at coasts.. And Mou'awya used to tell him to ask for his needs... He used to tell him: What is your need?

One day, he told him: «My need is to return the hot weather of al- Basra to me. In your country, fasting is so easy.

When Amer went to the holy war (Jihad) he used to stand and to look at the people. And when he saw a company he told them «I want to accompany you for three qualities» =

Ibn Abd Qais. He went to him and said: There are people who met and considered your acts. They found you guilty. So, be afraid of Allah, to whom belong majesty and might! And repent to Him and quit such acts!

Othman said: Look at this. People claim that he is a reciter. Then, he comes and talks with me about guilts. I swear by Allah, he does not know where is Allah.

Amer said: I don't know where is Allah?!

He said: Yes! I swear by Allah you don't know where is Allah!

Amer replied: Yes! I swear by Allah, I know that Allah is watching you.

= and when they asked him «What are they» He said: «I'll be your servant, who is not competed by anyone of you. And I want to be Mu'azen for prayers (caller for prayes) and to spend money on you as much as I can».
When they responded to him he accompanied them; but when they did not agree he left them...
He used to pray 1000 prostrations each day and all the night.
Amer was told: Do you speak to yourself during your prayers? He said: Yes I speak to myself by standing in the hands of Allah, Be He exalted. And I beseech His mercy.
Amer said: I liked Allah, Be He exalted, to an extent that made it easy for me to stand any calamity and to accept any case. I don't care as I am armed with my amity to my God in the morning and in my evening. Whenever he saw people he said: «O, my God, needy people came to me and I beseech you. I beseech your mercy... When he was dying he cried and said: «O, Allah, I beseech your mercy and repent to you from all my guilts.. There is no God but You». He kept on repeating it till he died. It is said his tomb is at Bait al- Maqqdes.

Othman meets wisemen to consult with them on the matter

Othman sent messages to Mou'awya Ibn Abi Sufian on the matter and to Abdullah Ibn Sa'ad Ibn Abi Sarh as well as to Sa'id Ibn al- Ass. Amre Ibn al-Ass, and Abdullah Ibn Amer. He met them to consult them on the matter and on what he was asked to do. When they met him he told them: «Every person has ministers and companions who advice him; and you are my ministers, my advisors and confidentes. People have done what you have seen, and they asked me to sack my rulers and to backtrack on all what they hate and to do what they like... Give me your opinion and advice me what to do?»..

Abdullah Ibn Amer told him: «I see; O, Commander of Believers; to order them to be busy in Jihad (holy war) and to push them into battles till they find no time for such acts and till they get under your command.

Othman said: (I agree with your opinion but it is...) Othman feared that Ibn Amer's opinion be realized and the leaders of the sedition will be beaten and rid of in order to do with their evil and tricks.

Then, Othman went to Mou'awya and said: What do you think?

He said: «I see, O, Commander of Believers that you make your rulers accustomed to sufficiency in what they only have. And I'am the guarantor of myself...».

Later, he went to Abdullah Ibn Sa'ad and said: What do you see? He replied: «I see, O, Commander of Believers that people are greedy. So, grant them money. They will sympathize with you».

Afterwards, he went to Amre Ibn al- Ass and told him:

- What do you see?

He replied: I see that you have done to people what they hate... For this, you have to be resolved and you have to be fair. If you couldn't you have to resign; but if you decided to go on you should be resolved and to go ahead».

Amre saw that Othman was not fair. Thus, he asked him to resign or to be fair not to be hesitant.

Othman said: «What happened to you??? Is it your judgment?».

Amre kept silent till they left. Then, he said: I swear by Allah, O, Commander of Believers, you are dearer to me than this. But, I knew that people would know what we said and I wanted that they know what I said. So, they may trust me and I can do you good or drive evil away from you».

But, Amre's talk was due to pour more fuel on the fire of sedition and resentment at Othman because he candidly told him: «You have to be fair. And this means that he is not fair. Thus, how Amre can after that do Othman good or push evil away from him?

It was known that Amre was one of those who felt engry with Othman because he sacked him from his position as Egypt's governor after he conquered it. But, when Amre felt that he caused sadness for Othman because of what he said before the people; he wanted to satisfy him and he told him what we mentioned above separately.

After that Othman returned his rulers to their jobs and ordered them to tighten the noose of control of their aides. He also ordered them to be tough with people during their military missions. And he planned to ban their offers to obey him and need him.

Ali Ibn Abi Taleb talking with Othman on the sedition

In the year 34 Hijra, the companions of the Messenger of Allah (to whom may Allah's Blessings and peace be granted) wrote to each other to meet together. «If you want the Jihad (holy war), we have the Jihad. People grew larger in number against Othman. They criticized him strongly. And the companions of the Messenger of Allah (to whom may Allah's Blessings and peace be granted) see and hear. None of them objected to that except Zaid Ibn Thabet, Abu Asyad al-Sa'edi, Ka'ab Ibn Malek and Hassan Ibn Thabet. So, people met and talked with Ali Ibn Abi Taleb. He went to Othman and said:

«People are behind me. They talked with me about you. I swear by Allah. I don't know what to say to you. I don't know anything that you don't know. I don't refer to a thing that you don't know. You know what we know. We never had anything that you didn't have. You saw, heard and accompanied the Messenger of Allah (to whom may Allah's Blessings and peace be granted). And you became his son- in- law. Ibn Abi Quhafa is not more precedent in doing the right than you; neither Omar Ibn al- Khattab is more precedent in doing good than you. You are closer than anyone else to the Messenger of Allah (to whom may Allah's Blessings and peace be granted). And you have got as a son- in- law of the Messenger of Allah (to whom may Allah's Blessings and peace be granted) more than anyone else... We never preceded you in anything. Allah! Allah is within yourself. You need no one to enlighten you... The way is clear and the banners of religion are standing. O, Othman! Beware that the best man for Allah is a fair Imam who guides others and who teaches proper acts and quits bad ones. I swear by Allah everything is clear and methods of worshipping are standing with their fundamentals and the heresies are standing with their men... And the worst people for Allah is an unfair Imam who misled and was misled. He killed a proper Sunna and revived a foresaken heresey. I heard the Messenger of

Allah (to whom may Allah's Blessings and peace be granted) saying: «On the judgment Day; the unfair Imam would be brought in with no supporter or intercessor. He would be thrown in the hell and he goes round in it as the stone of the grinder does. Then he hits himself in hell. I warn you of Allah's might and right; His torture is so severe. I warn you against being the assassinated Imam of the nation. It is said that in this nation there is an Imam who sows the seeds of murder and inter-fight till the Doomsday. And things will get their own cover and he will let them factions. They will not realize the right for the high position of evil. They move with «the waves» and have fun in gaiety».

Othman said: «I swear by Allah, I knew what they had said. I vow had you been in my position I would have not scolded you or let them do that. I would have neither criticized you. I never did bad to a kin. I used to help people. I appointed similar[1] to those Omar used to appoint[1]. I appeal to you Ali! Do you know that al- Maghira Ibn Shu'ba wasn't there?

He said: Yes!

He said: You know that Omar had appointed him?

He said: yes!

He replied: Why do you blame me if I appointed Ibn Amer as a relative.

Ali said: I tell you that Omar Ibn al- Khattab used to punish those people whom he had appointed if they did any bad act; but you don't do this. You have become weak and biased to your relatives.

Othman said: They are also your relatives.

Ali replied: I vow they are my kins but others are better than them.

Othman said: Do you know that Omar appointed Mou'awya along all his caliphate? So, I appointed him.

Ali said: I appeal to you! Do you know that Mou'awya was more frightened than Omar.

He said: Yes!

Ali said: Mou'awya behaves as he likes without taking permission from you and you know this. He tells people this is Othman's order. And you know

(1) Read al-Tabari - Page 96, Vol. V.

this and you don't do anything to prevent it.

Then Ali went out and Othman did the same after him. He sat up on the pulpit and delivered a speech.

Othman's speech at al- Masjed

«So and so, everything has a flaw and every matter has a defect. The defect of this nation and the flaw of this grace: Satirists and attackers who show you what you like and hide what you hate... But they continue to say and say. They are like the astrich that follows the first one who croaks. The most loveable resources to them are the faraway. They don't drink except the bad and they don't call at any place but at troubled water. They are uable to do anything or to gain anything. You criticized me for what you supported Ibn al-Khattab, but he ran over you by his feet? And he slabbed you by his hand and supressed you by his tongue. So, you satisfied with him for what you liked or disliked. I have been flexible and lenient; and I have been soft in words, but you have dared to lash out at me.

I swear by Allah I'am greater in the number of men and stronger in kinship. They will back me if I asked them to. I have prepared your fellows and expressed anger at you; and I showed you a temper that I never showed you before or a talk that I never talked. So, hold your tongues and stop your criticism against your governors. I keep patient... I swear by Allah, I never stopped short of what others before me reached. You used to be different at the surplus but now I don't do any thing with it... And for this I am Imam»[1].

Marwan Ibn al- Hakam stood up and said:

«If you wanted we judge and I swear by Allah, only the sword is between you and us. And you are like the poet's saying:

- We offered you everything; but your deeds were all bad and you were not grateful...

(1) Read Ibn al- Athir in his History, vol. III, page 74.

Othman said: Keep silent! Let me with my companions. What is your logic in this? Haven't I told you to keep silent? Marwan stopped talking and Othman went down.

Othman told Ali that he appointed those men who had been appointed by Omar Ibn al- Khattab. Although Omar did so nobody criticized him. He appointed al- Maghira Ibn Shu'ba and Mou'awya Ibn Abi Sufian. Ali said: Omar had not tolerated governers if they would have committed wrong doings. But, Othman treated his relatives in leniency and he never punished the wrongdoers.

This is the summary of what had taken place between them. But, the speech that Othman dilevered did not have any effect in appeasing the defiant people of the sedition. On the contrary, his talk had poured further fuel on the people's wrath and their anger grew larger.

It is noted that Marwan intervened and threatened people with war despite the fact that Othman had already ordered him to keep silent.

How did resentment and indignation over Othman begin? And how did the sedition grow larger[1]?

In the book entitled «Omar Ibn al- Khattab», we mentioned that Amre Ibn al- Ass was the person who adviced him to conquer Egypt. But, he hesitated. Then, he supplied him with an army and continued to back him up with further troops from time to another. This enabled Amre to conquer Egypt and annex it to the Arab Caliphate.

Thanks to him. Egypt was conquered. Omar used to slow down the pace of taxation pursued by Amre in Egypt. Amre used to keep the outcome independently. Omar wrote to him about this, but Amre replied he did not want to make the Egyptians tired from the taxes that added a heavy burden on them.

The Egyptians showed complaints against the Roman reign. When Omar passed away, Amre Ibn al- Ass was still the ruler of Egypt, and Kharija Ibn Hudaifa was appointed in charge of Egypt's surroundings.

When Othman became caliph, he kept them for two years or more as some people say.

Then he sacked Amre and appointed Abdullah Ibn Sa'ad Ibn Abi Sarh, the foster- brother of Othman. This caused Amre's indignation over Othman. So, he began to criticize him publicly and secretly. This is a natural thing; first, because Amre saw that thanks to him, Egypt was conquered and that he had not committed any mistake that prompted his sacking. (Mr Washington Irving said in his book (Mohammed and his Caliphs) that one of the most dangerous mistakes Othman committed was the sacking of Amre Ibn al- Ass and the

(1) The book Omar Ibn al- Khattab by the author.

appointment of Abdullah Ibn Sarh (his brother in raising in his place); Second, because the person who succeeded him was Abdullah Ibn Sa'ad whose story of life was known to the companions. He apostatized as atheist at the time of the Messenger of Allah (to whom may Allah's Blessings and peace be granted). Then, he claimed that he used to change the Messenger of Allah readings of the holy Quran whenever he wanted. When Mecca conquest took place, the Messenger of Allah (to whom may Allah's Blessings and peace be granted) ordered him be killed; but Othman interceded for him.

People talked about the new governor of Egypt and many expressed indignation over this appointment. So, Amre found a new weapon for criticizing Othman.

Al- Waqidi said that when Othman sacked Amre Ibn al- Ass in Egypt, Amre felt angry and expressed hatred against Othman.

Othman wanted to show Amre that Abdullah Ibn Sa'ad had worked hard and collected taxes from Egypt more than Amre did! But, When Abdullah Ibn Sa'ad sent the funds to Othman from Egypt, he told Amre: «Do you know, O, Amre, that those taxes yielded after you more???

Amre said: But the people are dead beat!

Amre continued to lash out at Othman, although Othman kept on consulting him on several issues including the sedition. Amre showed him that he was still indignant over him. He called upon him to quit his position and he accused him of injustice. He was the only one to have demanded his resignation.

Among all these persons whom Othman consulted, Amre was the only one who asked him to resign. He told Othman: «I see that you have burdened the people more than they were able to bear. So, you have to be resolved to quit. And if you rejected you have to be resolved and to go ahead with what you want to do».

The words that he told Othman following the departure of others were not significant. He told him: «I swear by Allah O, commander of Believers! you are dearer to me than this, etc..».

Following al- Sawari Battle (The Masts Battle), Mohammed Ibn Abi Hudaifa criticized Othman. He said: «We have left Jihad (Holy War) behind

us. The man says: What a Jihad! Othman Ibn Affan did so and so, he says. He adds that he did that till he corrupted people and forced them to go to their country. He corrupted them and showed what they had not done before.

With al- Walid Ibn Hudaifa, Mohammed Ibn Abu Bakr took part in criticizing Othman. They legalized his murder and said: He appointed Abdullah Ibn Sa'ad, a man that the Messenger of Allah (to whom may Allah's Blessings and peace be granted) had legalized his murder; and the holy Quran revealed his disbelief. He appointed Sa'ad Ibn al- Ass and Abdullah Ibn Amer, who was the cousin of Othman. So, criticisms spread in Egypt and other places.

But in al- Kufa, Othman sacked Sa'ad Ibn Abi Waqqas because of what had happened between him and Ibn Maso'ud as mentioned above.

Ibn Maso'ud was in charge of Bait et- Mal (Treasury). He did not sack him. He kept him in this position.

Sa'ad Ibn Abi Waqqas as we know was one of those people whom were preached for al- Jannah (Paradise) and one of the six persons whom Omar Ibn al- Khattab nominated for the caliphate and the first Moslem who killed an atheist for the sake of Allah. He was called «the Knight of Islam». Omar appointed him as commander of the armies sent to Persia. He also was the commander of the army that defeated the Persians in al- Qadesieh and Jalawla'a. He conquered al- Madain and was appointed by Omar in Iraq.

This is Sa'ad Ibn Abi Waqqas whom Othman sacked from al- Kufa. But, who was his successor?

Al- Walid Ibn O'qba, Othman's half brother was appointed in al- Kufa. He was the one for whom Allah's saying was relvealed: «**O', ye who believe! If cometh unto you a wicked man with a news, ascertain carefully, lest ye harm a people in ignorance, and then repent ye for what ye have done**»[1].

Yes, al- Walid was a courageous poet. He was loveable by people and most lenient to them. But, they lashed out at him for his kinship to Othman. People also accused him of being drunk (alcoholic). The caliph punished him and sacked him.

(1) Al- Hujurat Sura, verse 6.

He appointed Sa'id Ibn al- Ass instead of him. He is an Omayyan and one of Quraish's noblemen. His father, al- Ass, was killed on Badr Day as atheist. Ali Ibn Abi Taleb had killed him. But, the sedition did not slow down. On the contrary, it escalated.

Al- Kufa people beat up one of his followers. He sent them to al- Sham by the orders of Othman. There was a dispute that took place with Othman as mentioned above.

When they at last returned, they saw the seeds of sedition and asked for the sacking of Sa'id. Othman responded to their demand lest they have any pretext against him. And he appointed Abu Mousa al- Asha'ari as they wanted. But, the sedition already escalted and its fires turned ablaze. So, the companions of the Messenger of Allah (to whom may Allah's Blessings and peace be granted) wrote to each other. And they talked to Ali Ibn Abi Taleb, for whom may Allah's good pleasure is prayed. He was dissatisifed with Othman's behaviours and his bias to his relatives.

Of course, Ali had his own followers who back his opinion. He met him and told him that he should live up to the position of his companionship with the Messenger of Allah (to whom may Allah's Blessings and peace be granted) and to his relation to him as a son- in- law. Ali also reminded him of the prophetic Hadith on the unjust Imam. But, Othman saw that he had appointed those who Omar had already appointed; but nobody dared to blame the latter. Ali replied that Omar was tough. He did not tolerate anybody in event of commiting a wrong- doing.

Meantime, Mou'awya was doing anything he wanted in the name of Othman who was biased to his relatives. Later Othman went up the pulpit and delivered his speech which we published above; but people's indignation grew larger over him for persisting in his policy, preventing pretexts and execuses as well as threatening to use force.

In 30 Hijra, it happened that the seal of the Messenger of Allah (to whom may Allah's Blessings and peace be granted) had fallen in Aris well. Then it was lost. Moslems felt pessemistic for the loss of this seal. They said Othman had deviated from the course of his predecessors and for this he was punished by the loss of the Prophet's seal from his hand! The accident unfortunately happened to Othman.

In the same year, Abu Zarr al- Ghufari, the well known ascetic companion rebelled against Mou'awya and he lashed out at him for hoarding funds. He said: «O, rich people! Tell those who are hoarding gold and silver and not spending them for the sake of Allah that they will be burnt by fire. Their foreheads, sides and backs shall be burnt as well».

When the poor rebelled against the rich, the rich complained to Mou'awya about what they were facing by the people. Mou'awya feared the occurance of a sedition and he wrote to Othman on what Abu Zarr had done. Then, Othman summoned him to Medina; but Abu Zarr opted to go to al- Rubaza and he stayed there till his death. Some said Othman exiled him. The person who instigated Abu Zarr against Mou'awya was Ibn al- Sawda'a (The son of the Black woman), who is called Abdullah Ibn Saba'a.

Abdullah Ibn Saba'a[1] and his anti- Othman propaganda

Abdullah Ibn Saba'a was Jewish from Sana'a (Yemen). His mother was black. He embraced Islam at the reign of Othman. Then, he travelled in the Moslem countries trying to mislead Moslems. He started in Hijaz, then al-Basra, then al- Kufa, then al- Sham. He was met with fiasco in al- Sham. The people of al- Sham drove him out. Then, he went to Egypt. He farbicated lies; something believable such as the coming back of Jesus Christ and something unbelievable such as Mohammed's coming- back, al- Walid the Messenger of the last time. This was accepted by them[2]. Then, he told them that there was a trustee for each Prophet and Ali was the trustee of Mohammed. And who is more unjust than the one who does not sanction the will of the Messenger of Allah (to whom may Allah's Blessings and peace be granted). Afterwards, he told them that Othman took over the caliphate illegally. «This is the trustee of the Messenger of Allah (to whom may Allah's Blessings and peace be granted). So, move and criticize your commanders. Show the right and order its doing and prohibit the wrong and order its doing (the order of grace and the forbidding of the abominable)... This is to attract the people and make them carry out this matter.

He spread his disciples and wrote to people in different countries. He wrote about the caliph's wrong doings. And, then, each people wrote to another on this matter.

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(1) Read al- Tabari, vol. V, page 98.

(2) He reciterd Allah's saying: «He who revealed Quran to you will return you to Ma'ad»... This is a misleading because al- Ma'ad is Mecca, here Allah, Be He exalted, promised him as he was in Mecca under harm and defeat by its people to return him to it triumphantly after he immigrated from it.

Thus, they started to read the letters publicly everwhere. They reached Medina and addressed the people there. They sought what is different from what they showed. Each people said we are in a situation different from what those people were describing. The people of Medina said this. We don't know the reason that prompted Ibn al- Sawda'a to disseminate this propaganda against Othman and to support Ali Ibn Abi Taleb. It is strange that man cannot but admire the ability of this man to travel from one country to another burdening the difficulties and hardships fabricating sects and urging people to disseminate this call. He only sought to torpedo Islam, instigating seditions and rebellions.

Had Othman used violence against Abdullah Ibn Saba'a and his ilks; and had he castigated them; they would have not dared to sow the seeds of sedition. But, he was flexible and lenient. For this they did not feel afraid of his power.

Sending envoys to countries in fact- finding missions

Some people went to Othman. They told him: «O, Commander of Believers! Do you hear from people what we hear?»

He said: I only heard good news and you are my partners and the witnesses of believers... So, advice me[1]. They told him: We advice you to send men you trust to different countries to bring you news. He summoned Mohammed Ibn Musallama and sent him to al- al- Kufa. He sent Osama Ibn Zaid to al- Basra, Ammar Ibn Yasser to Egypt and Abdullah Ibn Omar to al-Sham. And he sent several men to other places. They returned but Ammar. They said: We didn't deny anything. O, people! Nor the well known Moslems or their public did so..

Ammar did not come back. They all thought that he was assasinated. Then, a letter reached from Abdullah Ibn Abi Sarh in which he mentioned that Ammar was attracted by his people and he met them directly, particularly Abdullah Ibn al- Sawda'a, Khalid Ibn Muljam, Sawdan Ibn Homran and Kenana Ibn Bushr. They told Ammar not to return to Medina.

Othman wrote to the people of countries:

«I meet governors to talk with them each season. I urged the nation to do good and stop wrong doing since I took over as caliph. I always dealt with the issues that governors talked with me about. Even, my family has no right before my subjects, the people. Medina's people told me there were men who condemn me and swear at me. And they also use violence... Those who want to lodge a complaint let them do it so that they would regain their rights from me

(1) Ibn al- Athir, vol. III, page 75 - 76.

or from my governors. Or you have to offer alms. Allah may reward those who offer alms...».

When people read this letter in other places, they cried and supplicated for Othman... They said: The nation is fraught with evil.

Othman consulting with governors

Othman did not surrender to the news he received from the envoys he sent. So, he sent messages to his governors to come and to meet him. They came. They were:

(1) Abdullah Ibn Amer (2) Abdullah Ibn Sa'ad (3) and Mou'awya.. He also consulted Sa'id Ibn al- Ass and Amre Ibn al- Ass.

When they met him he said:

«Woe unto you! What is the matter? Why are these complaints? And what is this news?

I am, I swear by Allah, afraid that you are actually doing this and they attribute it to me».

They said: Haven't you sent envoys? Haven't you received the news? We swear by Allah! They were not true! And this news cannot be believed. You should not trust them or count on it.

Then, he told them to advice him. Sa'id Ibn al- Ass said: «This is a secretly- cooked matter. And those who are not knowledgeable receive it, thereby disseminating its content in their meetings and gatherings.

He said: What is the remedy?

Abdullah Ibn Amer said: Summon those people who disseminate these news and kill them. Abdullah Ibn Sa'ad said: Ask people to carry out their duties and then give them their rights... This is better than letting them.

Mou'awya said: You appointed me and I appointed people about whom there is no news but good. And the two men are known.

He asked: What do you see?

Mou'awya replied: The good conduct.

He said: What do you see? O, Amre!

He answered: I see that you were lenient. You let their rein loosened and you were different from your two predecessors and particularly from what Omar Ibn al- Khattab was doing. You have to be tough when it is necessary

and lenient when it is required.Toughness and sterness should be towards those people who used to do bad to others and leniency should be towards those who used to deal with others in advice».

Othman, then, praised Allah, Be He exalted, and said: «I heard all what you had told me. Each matter has its own gate from which we can enter. And the matter from which we are afraid is real.

The gate which we close with leniency, proper means and follow up is this; except in matters relating to Allah's orderes and obedience. And if we close the gate with leniency we hope to open it with leniency too. Nobody has the right to predjuice. Allah hath known that I always gave precedence to people's interests. I swear by Allah, if the stone of death grinder rotated blessed be Othman when he dies without being one of those who helped it move in this direction. Appease people and give them their rights back and request their mercy; and when matters relating to Allah's rights do not compromise...».

There was no news of Othman's doing on Ammar who was sent to Egypt but he did not come back to Medina. Abdullah Ibn Abi Sarh had already written to Othman that he was attracted by «some people». This was evidence of the escalation of sedition in Egypt. The duty was imperative that Ammar should be summoned by all means to ask him about Egypt's situation. What did they tell him?

Why didn't he return to Medina like others?

If proof was reached and if the heads of sedition were known, they should be interrogated; and each should receive his due!

But, letting them at large reporting the sayings of evil and sedition and instigating people for rebellion and Jihad (holy war) as well as legalizing the blood- letting of the Caliph only tantamounted to a fuel poured on the sedition, to get it ablaze. Othman, for whom may Allah's good pleasure is prayed, gave Abdullah Ibn Khalid Ibn Asid 50000, and Marwan 15000 then he reguined them to put an end to people's sayings and criticisms.

Mou'awya invites Othman to al- Sham:

Mou'awya told Othman when he saw him off and left for al- Sham[1]:

«O, Commander of Believers! Come with me to al- Sham before they

(1) Al- Tabari, vol. V, page 101.

attack you! Al- Sham people keep on their allegiance to you!!».

He replied: «I will never sell out the neighbourliness of the Messenger of Allah (to whom may Allah's Blessings and peace be granted) for anything even if this led to my death».

Mou'awya said: «I'll send soldiers to stay with you in Medina and to protect you in event of any attack...».

He replied: «I don't want to make the place narrower for the neighbours of the Messenger of Allah».

He said: «I vow! I swear by Allah you will be assassinated or invaded».

He replied: «Sufficient unto me is Allah. He is the best supporter...».

Othman comments on critics

Othman invited the people of al- Kufa and al- Basra who came to Medina under the pretext to ask him about things they pretend he decided to acknowledge; but he did not refrain from. Then, they go out as pilgrims and surround him and force him to quit his position. If he rejected they would kill him. When Othman was informed about their intention, he laughed and said: O, Allah! Keep those people safe for if thee won't keep them safe they woud cause dangerous division.

He, then, called for prayers collectively as they were with him under the pulpit.

The companions of the Messenger of Allah (to whom may Allah's Blessings and peace be granted) cordoned him to protect him. He praised Allah and they said: Kill them. The Messenger of Allah (to whom may Allah's Blessings and peace be granted) said: «He who urged people by himself to oppose the Imam may Allah damn him, kill him». And Omar Ibn al- Khattab, for whom may Allah's good pleasure is prayed, said: «I don't legalize the killing of anyone by you except when I am your partner».

Othman said: But, we forgive, accept and make them understand our effort. We won't take a decisive measure till they do that or show atheism. Those people mentioned matters the same you had already known. But they pretend they want to discuss them with me to impose them on me. They said: Complete prayers at your travels, as it was incomplete. As I went to a country in which my family was there, I completed it.

They said: O, Allah may Thee be sufficient unto us.

They said: «You prevented people from using pastures for their sheep. I swear by Allah I never did that... I swear by Allah I never prevented anybody

except what the people of Medina agreed upon... Thus, they never prevented anybody to graze their sheep on the grass of these pastures.

But they protected the pastures related to Moslem alms lest anybody deny the needy their rights to them. And now I have no sheep or camels, but my own camel... When I took over as caliph I had had many camels; I had had more than any other Arab camels and sheep. But, today I neither have sheep nor have I camels. Isn't this true? They said: Yes!

They said: The Quran was books and you left it one... Isn't it the one which was revealed by Allah... But, I belong to those people. Isn't true?

They said: Yes!

The people asked him to kill them.

He said: «They said I had returned al- Hakam after the Messenger of Allah (to whom may Allah's Blessings and peace be granted). Al- Hakam is from Mecca, the Prophet (to whom may Allah's Blessings and peace be granted) sent him from Mecca to Taif.

Then, the Prophet (to whom may Allah's Blessings and peace be granted) returned him. The Messenger of Allah (to whom may Allah's Blessings and peace be granted) sent him away, and the Messenger of Allah (to whom may Allah's Blessings and peace be granted) returned him.

Isn't this true?

They said: Yes[1]!

He said: They said «You appointed the youths. But I did not use them except for an eventual society which is satisfactory to all. And those people are the owners of their work. Ask them about him and there are those people of his country. He had appointed before me those who were much more younger. And, what was said on the appointment by the Messenger of Allah of Osama

(1) Al- Hakam mentioned here is al- Hakam Ibn Abi al- Ass Ibn Ommaya, the uncle of Othman. He embraced Islam on the Conquest Day (Al- Fath). He was wanted by the Messenger of Allah and he was exiled by Him from Medina to Taif and his son Marwan went out with him. It was said the Messenger of Allah had exiled him because he used to secretly listen to the Prophet and used to peep on him through his door. He also mimicked the Prophet in walking and gestures. One day, al- Hakam passed by, the Prophet said: «Woe unto my nation for what he hath in his heart».

was more severe than this Isn't it?

They said: Yes! They criticize people for what they don't understand. And they said: «I gave Ibn Abi Sarh what Allah gaveth us from the one fifth of the spoils. It was 100,000. Abu Bakr and Omar, for both of whom may Allah's good pleasure is prayed, did the same. The «Soldiers claimed they hated this... And I returned them? Isn't it?

They said: Yes!

They said: «I like my family members and I give them what they want. But, my love is not given for injustice. I demand them to give rights to their-owners. As for giving them what they want, I used to give them from my own money. I don't give from the Moslems money. I neither give people from it except for the needy. I used to give the big gift from my own money at the time of the Messenger of Allah (to whom may Allah's Blessings and peace be granted) and at the time of Abu Bakr and Omar, for both of whom may Allah's good pleasure is prayed. At that time, I was careful and reserved. When I came to my family and my beloved, and gave them all what they wanted the atheists said what they said.

I swear by Allah, I never have had a surplus that went to a place not suitable; for not suitable people. And I have never received any but al- Akhmas (the one fifth) which are legitimate for me. And Moslems witnessed putting them in their right places; for their right people. I never made use of Moslems money for my own interest. I use my own for myself.

«They said you had given land to men. This land was shared between them and the immigrants and al- Ansar (supporters) when it was given. He who stayed at a place which was conquered was an example for his family to follow. And he who joined his family Allah hath not denied him what He bestowed on him. I considered what Allah hath bestowed on them and I sold it to them with their consent as a land in the Arab country. So, I transferred to them their share. It is in their control.

After that Othman left and they went away to their country.

Besieging Othman[1],for whom may Allah's good pleasure is prayed, Shawal, 35 Hijra

In Egypt, there were Mohammed Ibn Abi Bkr and Mohammed Ibn Abi Hudaifa who instigated people against Othman. The Egyptians went out led by Abdul- Rahman Ibn O'dais al- Balawi. He was the commander of 500 soldiers[2] who came to besiege Othman. The army included Kenana Ibn Bishr al- Laithi, Sudan Ibn Hamran al- Sokuni and Qutaira Ibn Fulan al- Sukobi. All of them were under the command of al- Ghafiqi Ibn Harass al- Akki. Al-Kufa people went out with Zaid Ibn Sawhan al- Abd, al- Ashtar al- Nakhe', Ziad Ibn al- Nadher al- Harithi and Abdullah Ibn al- Assam al- Ameri. They went out in the same number of Egypt's army.

Al- Basra people went out with Hukaim Ibn Jabla al- Abdi[3], Zuraij Ibn Abbad, Bishr Ibn Shureih al- Qaisi and Ibn al- Muhourresh. They were in the same number of Egypt's army. Their commander was Harqous Ibn Zu'hair al-Sa'adi[4].

Those people moved as pilgrims. Al- Tabari mentioned that Ibn al-Sawda'a walked with Egypt's army.

As for Egypt's people, they backed Ali; but al- Basra people supported Talha, whereas al- Kufa people voiced support for al- Zubair.

When they reached Medina from three direction al- Basra people

(1) Read al- Tabari in his History, vol. V, page 103.

(2) And it is said one thousand.

(3) He is the commander sent by Othman to al- Sind. When he came back Othman asked him about it. He said: «It is a large country. The big army will suffer from hunger and if it is small it will be lost in that large country.

(4) Harqous conquered Souq al- Ahwas and he had a great influence in killing al- Hurmozan.

advanced and stayed in Khushub, al- Kufa people stayed in al- A'was alongside some people from Egypt and they left others in Ze al- Merwa. Between the people of Egypt and the people of al- Basra there moved Ziada Ibn al- Nadher and Abdullah Ibn al- Assam. They said: «Don't hurry and don't let us hurry till we enter Medina and stay there. We were informed they had camped for us. We swear by Allah, they all, the people of Medina feared us and prepared themselves for fighting us. But, they are not good in fighting like us. If they knew something we knew more. And if they did not intend to fight us and if we found what we heard all groundless we would return to you with good news. They told them: «Go»!

The two men entered and found the wives of the Prophet (to whom may Allah's Blessings and peace be granted) Ali, Talha and al- Zubair... They said: «We enter this house and know about the situation and what is going on. We have come for this».

We requested permission for entry. All of them rejected and said those are unable to do anything...

They returned to them... A group of people from Egypt met and went to Ali, another group from al- Basra met and went to Talha, and a group of people from al- Kufa met and went to al- Zubair.

Each group told the other: «Give the pledge of allegiance to our companion!».

The Egyptians went to Ali as he was with his supporters close to Ahjar al-Zait (place) with his sword. He sent his son al- Hasan to Othman alongside a group of people. They saluted him and explained to him the matter; but he shouted at them and dismissed them. He said:

«Good men knew what the armies of Ze al- Merwa, Ze Khushub and al-A'was are damned by the Prophet Mohammed (to whom may Allah's Blessings and peace be granted)». So, you have to leave them!

The army of Ze al- Merwa are Egyptians, but the army of Ze al- Khushub are from al- Basra; whereas the army of al- A'was are from al- Kufa. And these are places nearby Medina.

Al- Basra people went to Talha as he was with another group close to Ali. They saluted him and offered him what they viewed but he shouted at them and dismissed them and told them the same.

Al- Kufa people went to al- Zubair as he was with another group and he

sent his son Abdullah to Othman. They saluted him and offered him what they viewed. He also shouted at them and dismissed them. And told the same.

They returned and then dispersed from Ze al- Merwa, Ze al- Khushub and al- A'was to their camps and when they reached the Medina people dispersed too. They returned. Medina people suddenly heard the cries of Allahu Akbar (God is Great) around them and they went to Othman and surrounded him. They said those who refrained from doing bad to the Caliph would be safe!!

Othman performed prayers with the people for days. People stayed inside their homes. They did not prevent anybody from talking. People came and talked with them as Ali was among them. He told them: What is your answer after you changed your opinion?

They said: We took with mail a letter on our murder.

Talha came to them and said: Al- Basra people are the same. Al- Zubair came and said: Al- Kufa people are the same.. Al- Kufa and al- Basra people said: We support our brothers and prevent them, all of them as if they were in due time of an appointment.

Ali told them: O, al- Kufa and al- Basra people! How did you know the time of meeting Egypt's people?

How did you know the meeting as you marched for days? Then you explained the matter to us. I swear by Allah, this is a matter settled in Medina.

They said: Make him as you wanted; we don't need this man... Let him resign. He performs prayers and they say their prayers behind him. Everybody talked about Othman and they were in his eyes worthy of nothing. They denied nobody. The right of speech; but they prevented people from meeting.

It was noted that those who went out to besiege Othman from the three countries: Egypt, al- Kufa and al- Basra numbered between 1500 and 3000 at the utmost estimation.

They were not an army which is uneasy for the people of Medina to repel. We say this; but we have no statistics on the people of Medina at that time to know their ability to defend their city and their caliph. And we have no information on Othman's preparations for defending Medina and repelling the attackers.

But, we found the text of his letter that he had sent to the countries in

which he appealed to them to help him repel the attackers. It is a letter that we shall publish. It is also noted that the people of al- Sham did not send an army like others in other countries to besiege Othman. That was for the influence of Mou'awya in that country.

Othman's letter to the people of countries appeading to them to help him[1]

«In the name of Allah the Most Gracious; Most Merciful; so and so, Allah, Be He exalted, hath sent Mohammed for the right either as a preacher of good or as a warner against bad. He told people what he was ordered to do by Allah. Then, he passed away. He hath done what he was entrusted to after leaving his Book for us in which good and bad were clarified and in which all matters he estimated were existed. He did what people liked to be good and stopped what people disliked. Then, came the caliph Abu Bakr al- Seddeq, for whom may Allah's good pleasure is prayed, and Omar Ibn al- Khattab, for whom may Allah's good pleasure is prayed. Afterwards, al- Shura was followed without the knowledge of people. Then, al- Shura people agreed unanimously and publicly without any request from me or any amity. So, I knew what they did know. They don't deny any follower who is not artificial. When matters were settled and evil was defeated. The hatred and whims were shown without criminal practice. They asked for something and then declared something else without any pretext or execuse. They criticized me for something they had accepted and they asked for things publicly before the people of Medina; things that cannot be substituted. I kept patient and I remained silent for years as I saw and heard everything. They went too far in their impudence and rudeness vis- a- vis the almighty Allah. Furthermose, they launched a raid on us close to the Messenger of Allah and His shrine, (to whom may Allah's Blessings and peace be granted). They raided the land of Hijra (immigration). Arabians backed them!!! They are like parties and they remind us of the days of parties.

Was the invasion of those who fought us in Ohud different from what

(1) Al- Tabari, vol. V, page 105.

they did show??? Those who can join us let them do».

In his letter, Othman is appealing to the peoples of countries and urging them to help him and to defend him against his apponents.

Abdullah Ibn Abi Sarh goes to Othman:

When people talked about ousting Othman, Abdullah Ibn Abi Sarh went to Othman in 35 Hijra. He appointed O'qba Ibn Amer al- Jehni in Egypt in his place. It was also said that he appointed al- Sayed Ibn Hisham al- Ameri. Mohammed Ibn Abi Hudaifa Ibn O'tba al- Omawi came and replaced al-Sayed and became the commander in Egypt.

When Abdullah Ibn Abi Sarh returned, Mohammed Ibn Abi Hudaifa prevented him from entering al- Fistat. He went to Asqalan and stayed there till the assassination of Othman. It was also said he had stayed in al- Ramlah till he died escaping from the sedition. He died, but he gave the pledge of allegiance neither to Ali nor to Mou'awya. He passed away in 37 Hijra.

Mou'awya's speech[1]

They mentioned that Ibn Abbas had said: «I went to al- Masjed and sat with Ali till the afternoom prayers as Othman's messenger came calling Ali. Ali said: Yea...!

When the messenger went away Ali came and said: Why did he call me???

I told him: He called you to talk with you.

He said: Let us go together.

I went with him. There were Talha, al- Zubair, Sa'ad and other people from the immigrants... Othman was dressed in two white gowns. People kept silent and looked at each other.

Ot'ıman praised Allah, Be He exalted, and then said:

«So and so, my cousin Mou'awya was absent from you and from what you told me and blamed me for or from what I told you and blamed you for. He had reuqested me to let him talk with you and to let you talk with him if you wanted.

Sa'ad Ibn Abi Waqqas said: What can he say or what we can say to Mou'awya but the same words that were told to you or the same words that you had told us.

He said: Well! Let us listen to him. O, Mou'awya! May you speak. Mou'awya praised Allah, Be He exalted, then he said:

«So and so; O, the people of immigrants and those of Shura! I mean you and I want you. He who replied me to anything was only one. But, I don't want anybody but you. The Messenger of Allah (to whom may Allah's Blessings and

(1) Al- Tabari, vol. V, page 101.

peace be granted) passed away... People, then gave the pledge of Allegiance to one of the nine immigrants. They buried their Prophet and their affair became in proper hands as if the Prophet was still among them alive. When the man was dying he appointed a man from among the immigrants to succeed him. And when that man (the successor) was dying he did not appoint one man, but he chose six men (the rest of immigrants). So, they selected one man from amongst them, a man who is acknowledged by them as good. And they gave him the pledge of Allegiance as they were looking forward to what will take place after him. They did not complain.

Take it easy, take it easy, O immigrants. There are people behind you if you urged them today they would shun you tomorrow... So, contemplate and be lenient and your rage would not benefit you...».

Ali Ibn Abi Taleb said: «As if you wanted it for yourself! O, the son of al-Lakhna'a (A bad quality)! You would not be there!!!».

Mou'awya said: «Take it easy! She is your cousin! She is not the worst among your women. O, the people of immigrants and decision- makers... Allah hath made you so. And you are worthy. And these two towns Mecca and Medina are the shelters of right and peace. But, I say to those who follow the predecessors if they got straight they would be right... I swear by Allah, who is the only one God, if I slabbed one hand by the other everything would be as I want and things would be run in the way I sought.

You are among the people like a black mole on a white bull. I see you going too far into attacking your caliph and expressing ingratitude in your living and spend thrifting in your dreams. Not all advices are acceptalbe. Patience for some misfortune is better than bearing it as a whoe».

Then, people went out. Othman stopped Ibn Abbas and told him: «O, my cousin! I have received nothing about you that I like or dislike, for me or against me. I have known that you saw some of what people had seen; but your reason and your wisdom prevented you from showing what they did. So, I liked you to tell me your opinion between you and me».

Ibn Abbas's opinion

Ibn Abbas said: I told him:

«O, the Commander of Believers! You have caused me ordeal after I was

in fine situation and placed me in distress after abundance. I swear by Allah, I see that you have to live up to your esteemed age and to know your position and precedence. I swear by Allah I wished if you had not done what the two former caliph hadn't. Had they quit anything, they would have seen it not for them. I knew that this was not for you as much as it wasn't for them. And had it been theirs they would quit it out of fear that there would cause to them the same as it caused to you... You should have quit it as they had done. They had no more right to honour themselves than you».

He asked him: «What did prevent you to advice me before I did what I did?».

He replied: For you did that before you speak about it!!!

He said: Keep silent till you see what is my opinion.

Mou'awya's campaign against immigrants

When Ibn al- Abbas went out, Othman told Mou'awya:

- What do you see?? The immigrants have recalled the fate... And they have no control of themselves?

Mou'awya said: I see that you order me and I kill those people.

He said: Whom?

Mou'awya replied: Ali, Talha and al- Zubair.

Othman said: Glory to my Allah! Shall I kill the companions of the Messenger of Allah without any reason or any guilt they committed?!

Mou'awya said: If you will not kill them they will...

Othman said: I will never be the first Caliph of the Messenger of Allah and his successor in His nation who kills and sheds blood.

Mou'awya said: O, choose one of three options...

Othman said: What are they?

Mou'awya said: I bring you here 4000 horsemen from al- Sham people to protect you and to have them at your disposal.

Othman said: From where shall I feed and finance them?

Mou'awya said: From Bait el- Mal (Moslems Treasury).

Othman said: Shall I feed and finance 4000 soldiers from the Moslems Bait el- Mal to protect myself. No! I shan't do this.

He told him: What is the next option?

Mou'awya said: Exile them! Send each one far away from you and from each other. Let nobody meet the other; each one in a different place from the

other. And watch them and appoint people to see each move by them till you turn their life into hell, and till they think about anything but their prayers.

Othman said: Glory to my Allah! The sheikhs of immigrants; the greatest companions of the Prophet of Allah (to whom may Allah's Blessings and peace be granted) and the remaining wisemen of al- Shura shall be driven out of their houses and separated from their sons and families??? No! I shall not do this.

Mou'awya said: Well! The third option!!!

Othman said: What is it?

Mou'awya said: Give me the right to demand your blood- money if you are killed!

Othman said: Well! let it be so! If I was killed you have to demand this right[1]...

This is what happened the above is the conversation made between Mou'awya and Othman. Othman, for whom may Allah's good pleasure is prayed, did not agree with Mou'awya to persecute the immigrants; neither by killing them nor by exiling them separately.

This conversation was found by us published through the book entitled «The Imamate and Politics» by Ibn Qutaiba. But, we don't believe that Mou'awya adviced Othman to kill Ali, Talha and al- Zubair, or exiling them. We have searched for this item of news in al- Tabari's History; but we found nothing like it.

As for the book «The Imamate and Politics» mentioned above, it was not ascertained that Ibn Qutaiba had written it.

Mr. De Goeie did not rule out that this book had been written by an Egyptian or Moroccan man at the time of Ibn Qutaiba.

(1) Read the Imamate and politics by Ibn Qutaiba.

Country people march to help Othman

Mou'awya sent Habib Ibn Mussalama al- Fahri. And Abdullah Ibn Sa'ad sent Mou'awya Ibn Hudaij. Al- Q'aq'a Ibn Amre went out from al- Kufa.

A group of people in al- Kufa urged for helping the Medina people including O'qba Ibn Amer, Abdullah Ibn Abi Aouf, Hanzala al- Kateb (The clerk) and others; such as companions of the Messenger of Allah (to whom may Allah's Blessings and peace be granted) and the followers; such as Masrouq, al- Aswad, Shreih and Abdullah Ibn Hakim and others.

In al- Basra, there were Omran Ibn Hussein, Anas Ibn Malek, Hisham Ibn Amer and others; such as the companions. And from the followers there were Ka'ab Ibn Sewar, Haram Ibn Hoyyan and others.

In al- Sham, there were a group of companions and followers the same as in Egypt. But, al- Sham army was late; and when they received the news of the caliph's assassination while they were at mid-way between al- Sham and Medina, they returned to al- Sham.

It was said that Mou'awya had deliberately delayed sending the army for supporting Othman, for whom may Allah's good pleasure is prayed,.

Othman's speech and stoning him

On Friday, a few days after the Egyptian's arrival in Medina, Othman went out and performed prayers among people. Then, he stood at the pulpit and delivered a speech. He said:

«O, foes! I swear by Allah, the people of Medina know well that you are damned by Mohammed (to whom may Allah's Blessings and peace be granted). So, eliminate sins by good acts. Allah, to Whom belong glory and might, doesn't wipe off bad acts except by good acts...».

Mohammed Ibn Mussalma stood and said: I witness on this.... Hukaim

Ibn Jabla took him and told him to sit down (Hukaim was from al- Basra army). Then, Zaid Ibn Thabet stood to speak; but Mohammed Ibn Abi Qatira took him and told him to sit down. The people, then, got out of their tempers and stoned the crowd till they went out from al- Masjed. They also stoned Othman till they knocked him down on the pulpit. He managed to stand leaning on a group of Medina people including Sa'ad Ibn Malek, al- Hasan Ibn Ali, Zaid Ibn Thabet and Abu Huraira. When they helped him enter his house he insisted that they leave for their own business.

So, they left. Ali, Talha and al- Zubair came and went to see Othman after the accident. They coveyed to him their complaints. Then, they returned to their homes.

Othman performed prayers with people thirty days after the Mosque's accident. Then, they prevented him to do so. Al- Ghafiqi performed prayers with people as Imam. Thus, the Medina people dispersed in their homes and stayed there. Nobody was out without his sword to protect himself. The siege lasted for 40 days. They used the weapon against those who confronted them. It was said that Othman, for whom may Allah's good pleasure is prayed, had addressed the people saying:

«They hurried to instigate the sedition and threatered my life... I swear by Allah, if I departed them they would wish each day of my life were for one year »

Othman visits Ali at his home; and the Egyptians return

Othman visited Ali and met him at his home. He told him: O', my cousin! my relation is so close and I have a great right on you.

And you see those people have come; and I know those people have respect for you. They listen to you. I request you to go and to speak with them to prevent them from harming me. Their coming means weakening me and damaging my prestige».

Ali said: Whatfor shall I repel them from you?

He said: I have to do what you told me and what you saw...

Ali said: I talked to you several times. But, you used to agree and afterwards you return to your previous opinion. You backtrack on your promises and commitments. This is the doing of Marwan, Ibn Amer, Mou'awya and Abdullah Ibn Sa'ad. You have obeyed them and disobeyed me.

Othman vowed: And now I obey you and disobey them.

Ali ordered the people to go with him. There went with him thirty immigrants and Ansar (supporters) including Sa'id Ibn Zaid, Abu Jahm al-Adawi, Jubeir Ibn Mut'am, Hakim Ibn Hezam, Marwan and Sa'id Ibn al- Ass, Abdul- Rahman Ibn Itab Ibn Asid; and from al- Ansar: Abu Asid al- Sa'edi, Abu Hamid, Zaid Ibn Thabet, Hassan Ibn Thabet, Ka'ab Ibn Malek; and from the Arabians: Niar Ibn Mekrez.

They met the Egyptians in Ze al- Khushub and talked with them. Ali and Mohammed Ibn Mussalama talked with them. They listened to them and then returned to Egypt.

Ibn O'dais said: Do whatever you want.

Ali returned with other men to Medina. He went to Othman and told him about their retreat. And he talked with him about his opinion and then went out.

Othman stayed all the day at his home and then Marwan came to him.

He said: Tell people that the Egyptians returned and that what they were told about their Imam was false and lies. Talk to them and explain the matter to people from the country over who come to you here. And those who may come would be more than you can stand.

Othman did what Marwan told him to do.

When he addressed the people, Amre Ibn al- Ass told him:

Have fear of Allah! Be pious O, Othman! You have done things and we have done them with you. So, repent to Allah we will repent too.

Othman said: Are you here O, the son of al- Nabegha (genius). I swear by Allah, I have brought you out of your isolation since I sacked you.

Then, a cry came up from the other side: «Repent to Allah»!

He raised his two hands and headed towards Kebla saying: O, Allah! I am the first one to repent to you.

Amre Ibn al- Ass went to Palestine. He said: «I swear by Allah, I used to instigate shepherds whenever I met them against Othman.

Othman's repentance[1]

Othman repented in reponse to Amre Ibn al- Ass's request. It was also said that Ali had come to Othman following the departure of the Egyptians. He told him: Say something heard by people and they must witness that; and Allah is the best witness on your heart and on what is in it and on what kind of tendencies you have. The country as a whole is angry. I don't exculde others to come from al- Kufa. And then you may say: O, Ali! Go to them! Speak with them. Thus, I won't do and I won't listen to your execuses. And another group of people may come from al- Basra, and you would say: O, Ali! Go to them! Speak with them. And if I didn't do that you saw I had done bad to you and to the relationship we had, or you saw I had given no attention to your right.

Then, Othman went out and addressed the people declaring his repentance.. He praised Allah and said:

«So and so; O, people! I swear by Allah, I know that you criticize me for things I don't ignore. And I don't deny that I know the things you criticize me for. But, I feel as if I was cheated by myself and that reason betrayed me. I heard the Messenger of Allah (to whom may Allah's Blessings and peace be granted) saying: He who made a mistake should repent not to go on his guilt that leads him to destruction. He who persists in injustice is much more far in his march towards repentance than others who stopped and began their move to the right path.

So, I am the first to understand this telling lesson. I beseech Allah's forgiveness and I repent to Him. I repent and quit the acts I was criticized for. Let your honourable men come and see me and let them give me their opinions. I am like a bondsman released from serfdom and like a slave who got

(1) Al- Tabari, vol. V. page 111.

freedom after he endured and was patient too much. I am like a slave who expressed gratitude after his release. You have no other option but to obey Allah's right path. Don't feel unable to do right... If my right hand rejected to do so; my left hand shoud do it».

People felt pity for him on that day. Some people cried for the sympathetic words of Othman. Sa'id Ibn Zaid told him: O, commender of Believers! We back you. May Allah be with you. Go ahead with what you intended to.

Al- Tabari mentioned this speech in text. Ibn al- Athir repeated its summary. He showed repentance before people and he besought Allah's forgiveness.

Marwan mars Othman's repentance[1]

Othman, for whom may Allah's good pleasure is prayed, used to surrender to Marwan and his relatives. This was noticed by Ali, for whom may Allah's good pleasure is prayed. They had a great effect on him.

When he delivered that speech people felt symathetic with him and he, then, entered his home. Marwan went to him. It was said Marwan, Sa'id and a number of Ommaya people were there. They did not listen to the speech (But it was said they heard about it). When he sat down, Marwan said: O, Commander of Believers. Shall I speak or keep silent?

Naela daughter of al- Farafesa, Othman's wife said: No! keep silent! Thy, I swear by Allah, will condemn him and kill him. He told them what he couldn't renege on.

Marwan went to her and told her: It is non of your business. I swear by Allah that your father died before he knew how to ablute.

She said: Don't mention fathers, O, Marwan! You talk about my father as he is absent. You are lying and your father would not defend himself. I swear by Allah had he not been his uncle I would have told you what I never thought to tell a lie about. For this Marwan let her.

Then, he said: O, commander of Believers! shall I speak or keep silent?

Othman said: speak!

Marwan said: I sacrifice myself for you. I swear by Allah; if you saw this fighting was inavoidable as you were not for, I would be the first to accept it and declare it. But you said what you said as the flood exceeded the knees and

(1) Al- Tabari, vol. V. page 111.

as those bad people plotted their own attack. I swear by Allah, to commit a mistake that Allah may forgive you for is much more better than a repentance which may frighten you. And if you wanted you could be closer by repentance without acknowledging the sin as people were standing in front your door as mountains.

. Othman said to him: Go out and speak to them! I fell ashamed of speaking to them.

Marwan went out to the door as people were crowding there. He addressed then saying:

«What happened to you? I see you meeting as if you were here for pillaging something. The faces are pale! Each man whishpered in the ear of his companion. You have come here to take our property by force from our hands. Go away from here! If you attack us you will be defeated. Bad is your opinion! Go back to your homes. I swear by Allah, we will never be defeated as we hold the power»..

People returned and some of them came back till Ali came. They told him what had happened. Ali, for whom may Allah's good pleasure is prayed, went to Othman angrily. He told him: You never accepted from Marwan anything except bad and he never offered you anything but bad as he pushes you to deviate from your religion and from your reason; like the camel of the tribe which is driven everywhere as his owner likes. I swear by Allah, Marwan is not a decision- maker neither in religion nor for himself.

I swear by Allah I think he is going to send you away not to bring you back. And I am not going to be back after coming here to blame you. You have quit your honour and lost your decision- making by yourself».

Naela, Othman's wife advicing him and warning him of Marwan[1]

When Ali went out Naela went in.

She said: Shall I speak or keep silent?

He said: speak out!

She said: I listened to Ali's talk with you and he is not going to be back to you as you handed the rein of yourself to Marwan to lead you wherever he wants.

He said: What can I do?

She said: Have faith in Allah, only Allah, Who hath no other partner; and you have to follow the policy of your two predecessors before you. When you obey Marwan he will lead you to your destruction, your death. And he (Marwan) has no esteem with people nor he has any prestige of amity. But, people shun you for it is the place of Marwan. I see that you have to send somebody to Ali to come to terms with him. He is your relative and he will not disobey you.

He sent a message to Ali to come to him; but he didn't.

Ali said: I told him before I am not going to return to him.

Marwan knew about Naela's sayings about him. He went to Othman and sat with him.

He said: Shall I speak or keep silent?

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(1) Ibn al- Athir mentioned this information as well as Naela's conversation with Marwan and his attack on her and on her father. Vol. III, page 81.

He said: speak out.

He said: The daughter of al- Farafesa...

Othman said: Don't mention her in any bad word... She is better than you in advice for me.

Marwan kept silent.

Why was Marwan afraid of Othman's repentance?

Othman showed rpentance for what he had done due to the consultation with Marwan and his ilks from the Ommayads and because Ali wanted him to declare his repentance in order to give way to the enemies to go away not to return to fight him.

When he showed repentacne he would not do anything that causes anger to the people. Had his relatives (consultants) left him alone he would not have caused the people's resentment. But, they did not let him behave in the matters concerning people in the way he found suitable. They imposed things on him and made him run the people's affairs in the manner they saw suitable for their interests. He used not to do anything counter to their opinion for he was known for his leniency and sympathy with his relatives as well as for his age.

When people felt resented over his plicy. And when they told him so, he declared his repentance after Ali talked with him about this. He appealed to Ali to rescue him. He expressed repentance before the people till those who listened to him felt sympathetic with him and cried. But, this repentance caused anger to Marwan and Othman's relatives because they found it as a backtracking on the plan that he followed in the past since repentance meant that he should consider the public's complaints; and this leads to the appointment of those who were good regardless of relationship as Abu Bakr and Omar used to do.

Marwan was afraid of this. His saying to people you want to take our property by force from us, after Othman's speech is evidence of this fact. That is what Marwan feared. But Othman, who poured on them all graces was not important to them. His life was not important to them. Though Othman was threatened, he (Marwan) was not interested because his consultation was the reason for hatred of Othman by the public.

People left and said: «The man had repented». Ali almost was sure that he

obeyed him; but Marwan emerged again to mar and torpedo these good offices. Ali got very angry and people too. In this case, Othman should have quit hesitation after he had seen the right path, and he should have prevented Marwan to talk in contradiction of his repentance. Othman should have declared his clinging fast to what he had declared lest people might say he was controlled by Marwan and that what was concluded by the Caliph was violated by Marwan.

The anger of Ali, for whom may Allah's good pleasure is prayed

Othman went to Ali's house at night. He told him: I am not going to be back.

Ali said: After you talked on the pulpit of the Messenger of Allah (to whom may Allah's Blessings and peace be granted) and after you acknowledged your mistakes. Then, I entered your home. Afterwards. Marwan went out to people and cursed them at your door; and he hurt them too.

Othman went out saying: You let me down and helped people dare to attack me.

Ali said: I swear by Allah, I am the most enthusiastic for defending you; but whenever I told you something to help you, Marwan came and told you something else and you listen to him and turned down my advice. So, Ali refrained from acting as he did before[1].

Audacity at Othman:

It was said Othman offered the camels of alms to Bani al- Hakam (Tribe). Abdul- Rahman Ibn Aouf knew this and informed al- Mussawar Ibn Mukharama and Abdul- Rahman Ibn al- Aswad Ibn Abd- Yaguth. He took the camels and divided them among people as Othman was at his home. This incident which al- Tabari reported (and also Ibn al- Athir), took place before 35 Hijra because Abdul- Rahman died in 32 Hijra. It was said that the first person who dared say something against Othman was Jabala Ibn Amre al- Sae'di. Othman passed by him while he was among his people holding a fetter in his hand... Othman saluted the people and they responded to his salute. Jabala told them: Why do you respond to a man who did so and so... and so.

(1) Ibn al- Athir, vol. III, page 81 - 82.

Then, he told Othman «I swear by Allah I'll tie your neck with this fetter if you don't shun your bad company: Marwan, Ibn Amer and Ibn Sa'ad including those whom the holy Quran was revealed to satirize them and those whom the Messenger of Allah (to whom may Allah's Blessings and peace be granted) legalized their blood- letting. For this people dared talk against him.

It was already mentioned that Amre Ibn al- Ass said such words to Othman in his speech.

It was reported that one day Othman was delivering a speech holding in his hand a stick that the Messenger of Allah (to whom may Allah's Blessings and peace be granted) Abu Bakr and Omar, for whom may Allah's good pleasure is prayed, used to hold while they had delivered speeches. Jahjah al- Ghufari took it from him and broke it on his right knee. It hurt him and caused him a serious injury.

Asking for a three- day period of time:

Egyptians wrote to Othman:

«In the Name of Allah the Most Gracious, Most Merciful; So and so beware that Allah doesn't change people till they change what is within themselves. Allah, Allah! You are in the world but you should not forget the afterworld. Don't forget your share in the afterworld for the world won't last forever. We swear by Allah, for Allah we get angry and for Allah we get satisfied. We will not return our swords to their sheaths till you declare a clear cut repentance or straying from the right.

This is our message to you and this is our cause. May Allah be our supporter and may He bestows on us the execuse. Salam.».

The people of Medina wrote to Othman calling him to repent. And they protested and swore by Allah either to kill him or to get his clear cut repentance and to get him back to the right path of Allah...

When he felt afriad of being killed he consulted his companions and his family members. He told them: The people did what you saw. How to get out of it?

They adviced him to summon Ali Ibn Abi Taleb, for whom may Allah's good pleasure is prayed, and to ask him to convince those people and to give them whatever they want to refrain from their onslaught. So, he can have time till he gets supplies because he already wrote a message to Mou'awya, in which he told him:

«Send me an army from al- Sham».

Othman said: «The people won't accept any execuses as I didn't honour what I promised them in their first visit. And if I promised them anything they would ask me to honour it».

Marwan Ibn al- Hakam said: O, Commander of Believers! You went closer to them till they bullied you. They did bad to you.

Then he summoned Ali. When he came. Othman told him: O, Aba- al-Hasan, the people did what you saw and I did what you knew. I don't exclude that they may kill me. May you stop them. I swear by Allah, to whom belong majesty and might, that I will refrain from all acts they dislike and restore the right from myself and from others, even if this costs my blood- letting..

Ali told him: People need your justice more than your murder. I see people who don't accept anything but satisfaction and you promised them last time to refrain from all acts they disliked. And I convinced them to stop their attack on you. But, you did not honour your promise. Don't cheat me this time I am going to tell them that you promise them for doing the right.

He said: Yes! Tell them this I am going to honour my commitment.

Ali went out and addressed the people. He said:

«O, people. The right that you asked for will be yours. Othman claimed he would deal you with fairness by himself and by others. And he backtracks on all things you dislike. Accept this from him and keep on watching him».

People said: «We accept this, but you have to make sure of his commitment. We swear by Allah, we don't accept any saying if not coupled with act.

Ali told them: Well! You have got the deal.

Then, he entered and told Othman on the news.

Othman told him: Let us make agreement on a period of time in which I may have a grace. I am not able to make what they want on one day.

Ali said: For those who are in Medina, there is no delay; but for those who are absent the delay whill be for the period sufficient to issuing your order.

He replied: Yes!

Ali went out and told the people about the agreement. He wrote a letter providing for a three day period of time during which Othman gives back rights to their legitimate owners and sacks the rulers whom the people dislike at that time.

Then, Ali made sure of Othman's pledge of commitment and he took witnesses on him from among the well- known notables of immigrants and al-Ansar (Medina supporters). So, Moslems retreated and moved back on the condition that he honours his pledge of commitment.

This story shows that Othman asked for a three- day period of time in order to give a room for receiving supplies. Al- Tabari mentioned that he was preparing for fighting by arms. And that he prepared a big army from among the bondsmen of the Khums (so- called one fifth of serfs).

A letter to his ruler in Egypt to kill Mohammed Ibn Abi Bakr[1]

Egyptians went to Othman complaining at Ibn Abi Sarh. Othman wrote to him a message warning him. But, Ibn Abi Sarh rejected to accept what Othman ordered him to refrain from. He used violence against those who went to him as messengers from Othman; Egyptian people who were sent by Othman, and he killed them!!!

Then, a group of Egyptians went to the Mosque and complained to the companions at prayers time on the acts done by Ibn Abi Sarh against them. Talha Ibn Obaidullah spoke. He talked to Othman by a tough language. And Aiysha, for whom may Allah's good pleasure is prayed, told Othman: The companions of the Messenger of Allah went to you and asked you to sack this man; but you rejected. He killed a man of their people. You have to deal with their affair in fairness.

Then, Ali Ibn Abi Taleb went to him and said: They demand you «a man for a man». And they claimed to have blood for blood. So, sack him and judge this case between them and if there appeard any right due on him you have to deal with them in fairness.

He told them: Choose a man to appoint him for you in his place. People named Mohammed Ibn Abi Bakr. They said: Appoint Mohammed Ibn Abi Bakr for us. Thus, he wrote his pledge and appointed him.

It was said that some people of Medina who hate Othman instigated Marwan Ibn al- Hakam to write a letter to Egypt's governer in the name of Othman» ordering the killing of Mohammed Ibn Abi Bakr and his

(1) Al- Tabari reported that story, vol. V, page 115.

companions. They sent the letter with Othman's boy. He went on a camel in a speedy move to reach Egypt. When he went out of Medina and as they knew this, they stopped him and asked him about his destination. He told them «I am the boy of the Commander of Believers. They asked: «Do you have a letter?».

He replied: No!

Then they searched for a letter in his things. They found the letter inside a lead tube. When they opened it and read the following: «When Mohammed Ibn Abi Bakr and so and so come to you, use a trick to kill them... And cancel his letter of appointment and go ahead with your job till you receive my opinion on this Allah willing, Allah, Be He exalted».

When Mohammed read the letter he returned to Medina with his companions and the boy. He entered to Othman alongside Ali Ibn Abi Taleb.

Ali said: Is this your boy?

He said: Yes!

And is this your camel?

He answered: Yes!

He said: Did you write this letter?

He replied: I swear by Allah I did not do this! Neither I ordered it... I even don't know anything about it.

Ali said: Is the seal yours?

He answered: Yes!

He said: How did your boy go out on your camel with a letter which is sealed by your seal without your knowledge???

Othman swore by Allah he had not known anything about this matter.

Ali said: Othman swears by Allah only when he is true. He is innoncent and he has nothing to do with this. But, they knew that the writing was the writing of Marwan Ibn al- Hakam, who was inside his home. They asked Othman to send him to them. But, he feared that they might kill him.

The Egyptians asked him to resign, but he rejected. Voices rose.

Ali stood up and told Egyptians to go out and he also went out with them.

Later, the Egyptians returned with their supporters and cordened his home and prevented the reaching of any water to it.

Al- Tabari mentioned that they read in the same letter the following:

In the Name of Allah the Most Gracious, Most merciful.

So and so... If Abdul- Rahman Ibn A'dis came to you you have to flog him one hundred strikes and you have to cut his head hair and his beard. Extend his arrest till I order you to stop it. And do the same to Amre Ibn al-Hamq. Sudan Ibn Omran and O'rwa Ibn al- Neba'a al- Laithi».

When Egyptians talked with him about this he said:

«I swear by Allah, I did not write it; I did not order it; I neither was consulted, nor I was informed!».

Egyptians asked: Who did write it?

He said: I don't know!

They asked him: Who dare do that to you; to send your boy and a camel of the Moslems alms, to use your seal, and to write a letter to your ruler on such great matters. All this was done and you did not know anything.

He said: Yes!

They told him: You have to resign and quit your position. Quit it as Allah took you out of it!

He said: I won't take off a shirt that Allah bestowed on me.

Anyhow, Othman denied this accusation on the letter. He made it clear he was innocent and he swore that he had not known anything about it. He must be true. The letter was fabricated.

Accusing Ali of forging the letter a strange story!!!

The Islamic Encyclopedia «The English Edition»; Volume III, page 1010 reported: «Al- Balazri said, unilaterally as the only one among historians, that Othman had accused Ali of forging the letter. And this was believed by Kitani in his «Annals» Volume VIII, page 159, without being acquainted with the story told by al- Balazri».

Kitani could not read the story of al- Balazri becauce it is mentioned in the book entitled «The Descents of the Honourable» which is still under press in Bait al- Maqdes. I found its (Volume VI) at the Egyptian University's Library. It was printed in Grivez city. He was born in 1883. There was no mention of this because this volume starts with Musa'ab Ibn al- Zubair in the day of Abdul Malik.

The Islamic Encyclopedia did not give any opinion about the accusation of Ali; rather it referred to it in order to let people know that there was another story other than the one which historians showed consensus on; that is to say the accusation of Marwan.

Kitani thought that Othman accused Ali. By this his belief went in line with al- Balazri's story for which we feel sorry for not being able to read like Kitani.

The Encyclopedia should'nt have left the story pending so like this without discussing it and referring that it was groundless and far away from rightness.

But, we say that Othman, even, did not think about accusing Ali of this act. He couldn't do that because the person who went out carrying the letter to deliver it to Egypt's governor was Othman's boy, the camel was his own and the seal was his seal too. Furthermore, Ali couldn't get that seal. But, the

person who could do that was Marwan Ibn al- Hakam; who was Othman's confidente, clerk, aide and adviser. He also was a resident at Othman's home. In addition, they knew the hand writing was that of Marwan on the one hand; and that there was no interest for Ali in froging the letter, on the other.

Had the letter not been held (Had it been delivered to Egypt's governor) Othman's order providing for the execution of Mohammed Ibn Abi Bakr, or the execution of others who went to Medina and then returned to Egypt (who were supporters of Ali) would have been carried out; or they would have been tortured. Those people were not the foes of Ali. On the contrary, they were his supporters. It certainly was Marwan's interest to do that. It was his interest to kill Mohammed Ibn Abi Bakr or others who opposed Othman's policy and who opposed Ibn Abi Sarh's rule.

Tightening the noose of siege:

As seige around Othman, for whom may Allah's good pleasure is prayed, was tightened, he summoned Ali, Talha and al- Zubair. They came to him. Then, he addressed the people saying:

«O, people! Sit down! O, people of Medina! Farewell! I beseech the Almighty Allah to bestow on you the best Caliph after me. I appeal to you by the Name of Allah to know that. You supplicated Allah when Omar was assassinated to have the best caliph and to unite you on your goodness. Do you say that Allah hath not responded to you and that you were not a success as you were the people of His right??? Or do you say that the religion of Allah hath been a failure?

The people of religion were not regarded or cared for by Allah. There was no responsible man to pay attention to the matter. And the people of religion did not disperse at that time. Or, do you say he did not behave after consultation, but he only was relying on Allah? So, they did not consult anybody on the Imamate. Or, may they say Allah hath not known the outcome of my case!?

I appeal to you by the name of Allah!.. Do you know a good precedent and a good omen that Allah bestowed on me and that all those who came after me should know my favour[1].

(1) Ibn al- Athir, vol. III, page 84. He reported the speech in full text.

Take it easy!!! Don't kill me because killing is illegal except for three: A man who committed adultery after marriage, or for disbelief after faith, or for killing a man illegally. So, if you killed me you put swords on your necks. Then, Allah will never put an end to your inter-conflict!».

They said concerning what you mentioned as people's choice after Omar for the best, they appointed you... All that Allah hath made is good, but Allah had made you an ordeal for people. But, as for what you said about your precedence and companionship with the Messenger of Allah (to whom may Allah's Blessings and peace be granted) you were so and you were worthy of the Caliphate. But, you created what you had known... And we don't want to quit the right to judge your conducts for we fear the eruption of sedition for a year to come.

As for your saying that killing is illegal except for three, we find in the book of Allah something else for killing other than the three you mentioned above. We find the killing of those who spread corrupation and disbelief and the killing of that man who followed tyranny and then fought to defend his tyranny and the killing of that person who prevented people from realizing the right and then fought the right. And you followed the policy of corruption and tyranny and you prevented people from realizing the right and continued to cling fast to the command on us. And if you claim that you did not resist us and confront the right of ours, we witness that those who tried to place you on the right path are here with us. They fight you for you cling fast to the command. Had you resigned by yourself they would quit fighting you...

Othman, then kept silent and ordered the people of Medina to return. He stayed at his home. He appealed to them by the Name of Allah to return, they did except al- Hasan Ibn Ali, Ibn Abbas, Mohammed Ibn Talha, Abdullah Ibn al- Zubair and their companions. And a big number of people crowded out there.

Othman did not reply them. He kept silent.

Was he convinced with their sayings and pleas?.

Had he been convinced he should have quit caliphate?

So, he wasn't.

Why didn't he discuss with them a plea for a plea? But, anyhow, he insisted on non- concession; and he also was adamant on clinging fast to his policy. He neither dismissed anyone of those who were hated by the public; nor

he responded to their demands that he had already known.

He should have thought they were mistake in their demands.

The besiegers denying him water[1]

The period of siege lasted for almost 40 days. When about 18 nights elapsed a group of people came from other parts of the country. They told the people there about other groups coming on and they encouraged them. Then, they prevented people from going to Othman and withheld everything from him even water.

Othman secretly sent a message to Ali, Talha and al- Zubair as well as the wives of the Messenger of Allah (to whom may Allah's Blessings and peace be granted). He informed them: «They withheld from me everything, even water. If you could send us water. You may do this!»[2].

The first to respond were Ali and Omm Hubaiba, the wife of the Prophet (to whom may Allah's Blessings and peace be granted). Ali went at midnight and said: «O, people! The thing that you are doing is not an act of believers, nor of disbelievers. Don't deny this man the right to water or food!!! Even the Romans and Persians feed their prisoners and let them drink water».

They said: No! We swear by Allah. We won't provide him with anything. Then, Ali threw his turban in the yard of the house as evidence that he went there and after that returned.

Later. Omm Hubaiba came mounting her mule with a load. They hit the face of her mule. She told them the wills of the Omayads are with that man and I wanted to ask him about them lest the funds and rights of orphns and widows are lost.

They said to her: You are liar and they cut the noose of the mule by sword. So, it ran quickly and she was about to fall down. But, people helped her go to her home.

Aiysha prepared herself to run away by pretending she was going to

(1) Hisham Ibn Amre al- Quti denied Othman siege and killing him for they were the majority and by oppression. He claimed that a small group killed him surprisingly without besieging him.

(2) Read Ibn al- Athir, vol. III, page 85.

pilgrimage and she tried to urge her brother to do the same; but he refused.

She said: «I swear by Allah, if I could prevent them from what they were trying to do I would».

Then came Hunzola al- Kateb[1] (the clerck) and told Mohammed Ibn Abi Bakr: O, Mohammed.. Omm al- Mou'menin (Mother of Believeres) is urging you to go with her not to follow her.

Meanwhile, the wolves of Arabs are calling you to do what is illegal but you follow them.?!

He said: It is non- of your business. O, son of al- Tumaimieh!

He said: O, son of al- Khathamieh. This matter if it were by conquest Abdu- Manafs shall defeat you. He left while saying:

- I wondered for what the people are saying.

They want the caliphate to expire.

If it expired, the good will expire and theirs too.

And they will be humiliated after that.

They were like the Jews or Christians.

Whether they all lost their route!!!

He went to al- Kufa. And Aiysha went out as she was very angry with the people of Egypt.

Marwan Ibn al- Hakam saw her. He told her: O, Mother of Believeres! You had better remained there to watch that man. She said: Do you want to do to me what they did to Omm Hubaiba. And I don't find any execuse to stay. No! I swear by Allah, I don't know what is going to happen; or what those people are going to do.

Talha and al- Zubair were informed on what Ali and Omm Hubaiba were met with. So, they stayed at their homes. And Othman stayed at his home supplied with water by the Hazms in secret. They were closely watched. Othman looked over the people and told Ibn Abbas to take people to

(1) He was called al- Kateb (clerck) because he used to write for the Messenger of Allah, to whom may Allah's Blessings and peace be granted.

pilgrimage. He was one of those companions who kept on guarding the door.

He replied: The resistance of those people is more lovable for me than the pilgrimage... But, Othman appealed to him by the Name of Allah to go... For this he went.

Ibn Abbas's Pilgrimage with people And Othman's letter to Mecca people in the year 35 Hijra

Othman, for whom may Allah's good pleasure is prayed, said as he was besieged: O, Ibn Abbas, go to Khalid Ibn al- Ass[1]. He is in Mecca. Tell him that the Commander of Believers salutes you and says to you «I am besieged for so and so days. I don't drink but salty water. And I was denied a well that I had already bought by my own money... It is Romat well. People drink its water, I don't drink from it. I only eat from what I have at my home. I am denied the right to eat from what is in the Souq... I am besieged as you see... Then order him and tell him to go to pilgrimage with people. He refuses. And if he continued to refuse this. go by yourself to pilgrimage with people»...

Ibn Abbas said: «I went to the pilgrimage in the ten and I met Khalid Ibn al- Ass and told him what Othman had told me... He said: Have I the ability to go in hostility with whom you see?

And this matter cannot be judged by anyone but him (he means Ali), and you have the right more than anyone else to tell him so... Then, I went to pilgrimage with people. Later, late in the month I went back to Medina and I was taken by surprise as Othman was assassinated and people were rallying around Ali Ibn Abi Taleb.

When Ali saw me he left the people and came closer to me. He said: Do you see what has happened. A terrible thing has taken place!!! As you see nobody can bear it!

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(1) He is the nephew of al- Harith and Abu Jahl Ibn Hisham. He killed Abu al- Ass on Badr Day (as disbeliever) and Omar Ibn al- Khattab, for whom may Allah's good pleasure is prayed, appointed him in Mecca when he sacked Nafe' Ibn Abd al- Harith and Othman also appointed him in the same city.

I said: People have no other choice but you, today. I see that anyone given the pledge of allegiance today is the one to be accused of having an interest in the assassination of this man.

He insisted on being the one to be given the pledge of allegiance. So, he was accused of assassinating him.

When Ibn Abbas went out to pilgrimage he passed by Aiysha, for whom may Allah's good pleasure is prayed, in al- Salsal (In the suburbs of Medina seven miles off). She said: O; Ibn Abbas! I appeal to you by the Name of Allah! You have got an active tongue. You can instigate people against this man and make people suspect him. They are ready to do anything and the fire of their rage has heightened. They have come from everywhere for a great cause. And I see that Talha Ibn Obaidullah has taken keys to the treasuries and Bait- el- Mal of Moslems. And if he came after he would follow the suit of Abu Bakr, for whom may Allah's good pleasure is prayed,.

Ibn Abbas answered: O, woman, in event of occuring anything to the man, people will go to nobody but to our companion (he means Ali).

She said: Let me alone. I don't want to get into unreasonable contention with you; nor I want to make any discussion with you.

This explains the attitude of Aiysha and her opinion. She wanted Ibn Abbas to take part in disseminating the propoganda against Othman in Mecca and to make people doubt him. She wanted that Talah Ibn Obaidullah to succeed Othman as caliph, not Ali.

Talha, as known, embraced Islam by thanks to the call of Abu Bakr al-Seddeq and he showed a great action on Ohud Day. He protected the Messenger of Allah (to whom may Allah's Blessings and peace be granted) and he also fended off the shots of arrows against him. His finger was paralyzed as a result of warding off arrows shot against the Prophet (to whom may Allah's Blessings and peace be granted). He was also hit at his head; and he bore the Messenger of Allah (to whom may Allah's Blessings and peace be granted) on his back till he ascended the rock with him. He was tough on Othman. He was killed on al- Jamal Day (The battle of Camel). He witnessed that battle as a fighter against Ali Ibn Abi Taleb.

Talha said on al- Jamal Day:

- I regretted for what I had done.

- I regretted as I unwillingly gained the satisfaction of Bani Jarm (The Jarm tribe)...

- O, Allah, support us to revenge for Othman.

- He may be satisfied..

Al- Basra people stood with Talha. They wanted him, whereas the people of Egypt wanted Ali Ibn Abi Taleb. The people of al- Kufa wanted al- Zubair.

Aiysha wanted Talha to be the caliph. She didn't want Ali, for whom may Allah's good pleasure is prayed.

Her attitude against him is attributed to the Hadith of al- Ifk[1]. (Lie, untruth). When the Messenger of Allah (to whom may Allah's Blessings and peace be granted) consulted Ali on Aiysha before the Descent of Revelation concerning her innocence, he said: «O, The Messenger of Allah! Women are many. Allah hath not limited the choices for you...».

Othman's letter to Mecca people

Othman wrote a letter to the people of Mecca in which he asked them to support «his right» against those who had besieged him and he gave it to Ibn Abbas. Ibn Abbas said: I read this letter to them a day before al- Tarwiyah[2] in Mecca. Then I went to Medina.

This is the text of the letter as written by Abdul Majid Ibn Suheil from A'krama[3].

«In the Name of Allah the Most Gracious, Most Merciful. From Abdullah (The bondsman of Allah) Othman, the Commander of Believers to the believers and Moslems. As- Salam Alaikum (Peace upon you)... I praise Allah, Who is the only one God. So and so, I remind you with Allah, to Whom belong majesty and might, Who bestowed grace upon you, and taught you Islam, and guided you to the right path; and rescued you from disbelief and showed you all evidence; and increased your grace and goodness; and helped you prevail over the enemy and bestowed on you His grace.

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(1) Read the book «Mohammed the Messenger of Allah» by the author, page 272.

(2) Al- Tarwiya is the 8th of Ze al- Hejja.

(3) Read Al- Tabari.

Allah, to Whom belong majesty and might says and His saying is the right: «**And if ye reckon Allah's bounties ye will not be able to compute them; verily man is very unjust; and very ungrateful**»[1]... And Allah, to whom belong Majesty and might says: «**O' ye who believe fear ye Allah as ye should: and (see that) ye did not but as Muslims. And held ye fast by the cord of Allah All together, and be not divided (amongst yourselves) and remember the bounty of Allah bestowed upon you, when ye were enemies (of each other) He united your hearts together with (mutual) love, and thus by His favour ye have become brethren and (while) ye were on the brink of the pit of the Hell- Fire then He delivered you therefrom; Thus doth Allah clearly explaineth His signs for you, so that ye may be guided; And that there should be amongst you a group who call (mankind) unto virtue and enjoin what is good and forbid wrong; and these are they who shall be successful. And be not like those who got divided and disagreed after clear evidences have come unto them; and these! For them is a terrible torment**» (Al- Omran Sura- verses 101 - 104)...

He also said His right saying: «And remember ye the bounties of Allah on you; and His convenant He hath bound you with, when ye said «We have heard (Thy commandment) and we have obeyed (it sincerely);» (Al- Maidah Sura, verse 7).

And he said His right saying: «O' ye who believe! If cometh unto you a wicked man with a news, ascertain carefully, lest ye harm a people in ignorance and then repent you for what ye have done. And know ye that amidst you is Apostle of Allah, should he obey you in most of the matters, ye would certainly be in distress, but Allah hath endeared the faith unto you, and made it attractive in your hearts and made abhorrent unto you disbelief and transgression; they are who are on the right guidance; by grace from Allah and as a bounty; And Allah is All- knowing, All- wise». (Al- Hujurat Sura, verses 6 - 8).

And His saying, to whom belong majesty and might: «Verily, they who barter their convenant with Allah and their oaths for a paltry price; These! are they for whom there is no share in the Afterworld; and Allah will not speak to them; will not look towards them on the Day of Judgment, nor will He purify them, and for them (shall be) a grievous punishment». (Al- Omran Sura, verse 76)...

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(1) Ibrahim sura, verse 34.

And He sayeth and His saying all right: «So fear ye (the wrath of) Allah as much as ye can, and listen ye (unto His word), obey ye (only Him), and spend ye (in His way), it is better for yourselves; and whosoever is saved from the greed of his (own) self, these it is who are the successful ones». (At- Taghabon Sura, verse 16).

And he said His right saying: «And fulfil ye the convenent of Allah when ye have convenanted, and break ye not the oaths, after ratification thereof while indeed ye have appointed Allah over you a surety (for it); verily Allah knoweth (everything) what ye do. And be not like unto her who unraveleth her yarn, disjoining it into this filaments, after she hath made it spun strong, ye take your oaths as means of deceit between you for one nation is more flourishing than (other) nation. Verily Allah only trieht you by this; And most assuredly He will make it clear unto you on the Day of Judgment about what ye were differing.

And if Allah willeth He would surely make you all a single nation, but He leaveth to err whomsoever He willeth and guideth whomsoever He willeth, And certainly will ye be questioned of what ye were doing. And take ye not your oaths a means of deceit between you, lest slippeth a foot after it hath been firmly fixed, and ye taste the evil for ye hindered (others) from Allah's way; and for you be a terrible torment». Sell ye not the convenant of Allah for a mean price; for verily with Allah is that which is better for you, if ye only knew. What (ever) is with you passeth away and what is with Allah is everlasting; and certainly We will give those who excercise patience, their return, with the best of what they were doing». (An- Nahl Sura, verses 91-96).

And he said His Right saying: «O' ye who believe! Obey Allah and obey the Apostle and those vested with authority from among you, and then if ye quarrel about anything refer it to Allah and the Apostle if ye believe in Allah and in the Last Day (of Judgment); This is the best and the fairest way of ending (the dispute)... (An- Nisa Sura, verse 59).

And he said His saying: «Verily those who swear their fealty unto you do but swear fealty unto Allah; the hand of Allah is above their hands; so whosoever vilateth his oath doth violate it only to the hurt of his (own) sefl; and whosoever fulfilleth what he hath convenanted with Allah, soon will Allah grant him a great recompense...» (Al- Fath, verse 10).

So and so, Allah to whom belong majesty and might, ordered you to hear

and to obey and to join ranks as one team, and He warned you against disobedience, division and dispute. And He told you about what those nations (before you) had done..

Allah, Be He exalted, told you all this so that you would not have any excuses if you disobeyed Him. So, accept the advice of Allah, to whom belong majesty and might, and beware of His torment. You find that all- nations that vanished reached to callapse after they got into disputes, except when they had a head that unites them. And when you do that don't perform prayers collectively. And you all got confused as your enemy was in offensive on you and as you harm each other. As you do this, the religion of Allah won't be yours, and you will be parties.

Allah, to whom belong Majesty and might, told His Messenger (to whom may Allah's Blessings and peace be granted) «Verily those who divided their religion and became parties; thou hast no concern with anything of them; their affair is with Allah only, then will He inform them of what they did..». (Al- An'am Sura, verse 160)...

I recommend you as Allah did, and I warn you against His torment. Shu'aib, (to whom may Allah's Blessings and peace be granted) said to his people: «O, people, beware of my dispute that may befall you the same as it befell Noah people»...

So and so, people whom were mentioned in this saying, had shown that they called for the book of Allah, to whom belong jamesty and might. They don't want the world or dispute for it. When the right was shown to them, the people were at odds including some of them who sided with the right and others were in dispute with it. These people want to seize this right illegally. My age was too long to them and their hopes were a faince, except one time as they sought to accelerate the fate. They wrote to you that they had returned with what I had already given them. I don't know that I ignored anything which I promised them. They claimed they wanted to rule and punish those who broke the sharia, and I told them «well! Do whatever you see and punish whomever you see violating it... You have to carry this out against those who violated Sharia; those who dealt with you in injustice...

They said the Book of Allah is being recited. I said: «Let those who want to recite it do that, but the same as Allah, Be He exalted, revealed it. They said the people who have nothing should be given their dues and aggressions should

be ended and disputes should be settled... They said «let nobody aggress on the one fifth or on the alms and let no body exploit the weak and command them. And return to the usurped rights the their people... I accepted all that and worked for this. I also met with the wives of the Messenger of Allah (to whom may Allah's Blessings and peace be granted) and I talked with them. I told them «What do you want?» What do you order me to do?

They said: «You have ordered Amre Ibn al-'Ass and Abdullah Ibn Qais to do the right and leave Mou'awya for his own business for he is a commander before you. He is a reformer of his own land and his army and men are satisfied with him. And re-appoint Amre for his soldiers are satisfied with him and with his command. Let him reform his land. And I did all that... But later, he aggressed on me and deviated from the right path.

I wrote to you on what they have done to me. They wanted to assassinate me, prevented me from prayers and from going to al- Masjed and blackmailed me and pillaged what they could in Medina. I already started to write to you this letter while they were telling me to pick up one of three choices: Either they would tie me with any man that I dealt with in a bad way unintentionally or intentionally; or to quit the job and they would appoint another man instead of me; or to send to those who obeyed them in the armies and Medina to get rid of the man whom Allah, Be He exalted, ordered to obey... As for my defence of myself «I see that there were before me caliphs who made mistakes and were sometimes right; but they made no use of anyone of them. I knew that they point at me as a target. They want to slaughter me... I won't quit the command even if they executed me... Death is better to me than quitting the command and the caliphate that Allah Be He exalted bestowed on me. Concerning your saying that the armies and the Medina people don't obey me. I am not your guardian and I never forced you to obey me and to listen to me. But, they came to it aiming at the satisfaction of Allah, to whom belong majesty and might; and aiming at reforming things in the right way... And those who seek the world cannot get anything from it except what hath Allah, to whom belong majesty and might, willed. And he who wants to be good must seek the satsifaction of Allah, Be He exalted, and the good conduct that the Messenger of Allah (to whom may Allah's Blessings and peace be granted) followed as well as the conduct of the two caliphs, for whom may Allah's good pleasure is prayed, after him. So, Allah will reward you for that. I am not able to reward you even if I gave

you the whole world; it will never be the price of your religion and this will not be sufficient for you.

So, have fear of Allah's torment and consider how His reward or punishment will be. As for those who satisfy with non- commitment, I don't accept that. And Allah hath not accepted that.

Concerning what they proposed as a choice for me, it is all a sign of conspiracy and plotting. But, I pulled myself together alongside those who were with me and I considered the judgment of Allah and the change of grace from the part of Allah, to whom belong majesty and might. And I hated the bad conduct and the division of the nation as well as blood-letting. I appeal to you by the Name of Allah and Islam not to take anything from me except the right to return it to their owners; and to leave the tyranny for its people. And judge matters between us in justice as Allah, to whom belong majesty and might, ordered you to do. I appeal to you by the Name of Allah, to whom be ascribed all perfection and majesty, who imposed the pledge of Allegiance and support on you in matters related to Allah.

Allah, to whom be ascribed all perfection and majesty says, this right sying: «And fulfil ye the promise; verily (every) promise shall be questioned about». (Al- Isra'a Sura, verse 34). This is an apology to Allah. You may remember this.

So and so, I don't exonerate myself. The soul is a commander of bad conduct except when Allah hath mercy. My God is forgiving and merciful. When I punished people I only sought good. I repent to Allah, to whom belong majesty and might, for any wrong act I did and I beseech His forgiveness; but there is nobody to forgive guilts except He. The mercy of my Allah is so extensive more than anything else. Nobody feels disappointed of Allah's mercy but those who went astray from the right path. He accepts repentance from his creatures and forgives their sins and he knows what are you doing.

I beseech Allah, to whom belong Majesty and might, to forgive me and you and to unite the hearts of this nation on the good and to dismiss disbelief from our hearts!

As- Salamu- Alaikum Wa- Rahmatu Allahu- Wa- Barakatu O, believers and Moslems.

This is a long letter written by Othman, for whom may Allah's good pleasure is

prayed, and it was read by Ibn Abbas before the people of Mecca at the pilgrimage season. He recited the verses of the Holy Quran because he kept the Quran by heart and he used to recite it at prayers and all the time; particularly during his worship. These verses that he recited aimed at urging believers to obey Allah and to unite on His faith; and to frighten people from His torment and the penalty of faith- breaching as well as the necessity of obedience to Allah and His Messenger and the companions as well as committing to the team spirit and warning against dispute and difference.

Then he ordered the necessity of imposing penalties and lifting the injustices. He complained to them about what he was suffering from the siege and denying him water and food. He said he would neither quit his duty nor resign, nor force anybody to choose him as caliph; but they chose him willingly. He also mentioned he had avoided blood- letting and dissension. Then, he expressed repentance to Allah and besought His forgiveness; but he did not exonerate himself. The soul is the commander of bad acts. And he besought Allah to unite the hearts of the nation.

But, this letter did not meet the objective that Othman aimed to realize out of its writing and reading it because the besiegers had already tightened the noose of blockade.

When Ibn Abbas returned to Medina after the pilgrimage he found that Othman was killed..

Killing Othman On Friday, 8th Ze- al- Hejja, the year 35 Hijra (17th June, 656 A.D.)

Ibn O'dais told his companions: «Don't let anybody enter Othman's home or get out from his home.

Egyptians insisted on killing him. They moved towards the door, but al-Hasan Ibn Ali, Ibn al- Zubair, Mohammed Ibn Talha, Marwan and Sa'id Ibn al- Ass and others; the sons of the companions; stood as shield before the door to prevent them from going on. Othman ordered them to leave. When they insisted he told them: I don't want you to help me, I don't need your help! Go away!

He opened the door and talked to them. When he was out, the Egyptians retreated. Othman vowed that his companions get inside the home. Then, they entered, but the Egyptians remained out. He slammed the door.

A man from Aslam (tribe) went (his name Niar Ibn Agad; he was one of the companions, and he called Othman. And as he was appealing to him to resign, Kuthair Ibn al- Sulb al- Kindi shot him with an arrow and killed him[1]... They told othman to send the killer to them to be killed.. He said «I will never kill a man who backed me as you want to kill me.

When they saw this. They moved towards the door. Nobody stood in their face. But, the door was closed. They couldn't enter. Then they set it on fire and the family of Othman and those who were inside agitated; as Othman was praying. He was reciting «Ta Ha»; but he did not care for them or stammer. He continued till he recited the sura as a whole. When he completed his prayers he sat and began to read al- Mushaf. He recited: «Those unto whom said the people, verily have the people mustered (strong) aginst you, therefore fear

(1) Read the History of nations and kings (Al- Tabari, vol. V. page 131 - 132.

them! It only increased their faith; and said they, Allah is (quite) sufficient for us and the most excellent protector is (He)». (Al- Omran Sura, verse 172).

He told those who were at his home: The Messenger of Allah (to whom may Allah's Blessings and peace be granted) entrusted me to bear this responsibility. And I am patient, they burned the door to do something much more terrible.

People stormed the house from the other side till they filled the yard. Those people who were standing in defence of Othman in front of the door did not feel anything strange that threatened the Caliph. Tribes came to their sons and took them after choosing a man to kill him. The man entered the home. He told him: «Quit it and we free you!».

He said: «Woe unto you... I never harmed a woman in the pre- Islam era or in the Islam; nor I boasted or wished, nor I placed my right hand on a taboo and did it since I gave the pledge of allegiance to the Messenger of Allah (to whom may Allah's Blessings and peace be granted). And I will never take off a shirt that Allah, to whom belong Majesty and might, bestowed on me. I am here in my place till Allah honours the people of happiness and dishonours those of misery».

He went out. They told him: What have you done?

He replied: We have stuck, I swear by Allah, I swear by Allah there is no escape; but his death. And his killing is illegal. Go to him. Then, they sent a man from Bani Laith (tribe).

He said: From where the man?

He answered: from Laith.

He said: You are not my companion?

He said: How?

He said: Aren't you the man for whom the Prophet (to whom may Allah's Blessings and peace be granted) supplicated among a group to keep the trust the day so and so?

He said: Yes!

He said: You will not be lost.

He, then returned and departed the people.

Then, they sent a man from Quraish to him. He said: O, Othman I am going to kill you!

He said: No! You man! Don't kill me.

He said: And how?

He said: The Messenger of Allah (to whom may Allah's Blessings and peace be granted) besought forgiveness for you on the day so and so. For this, you will not shed a taboo blood.

The man besought Allah's forgiveness and left. He departed from the place.

Then, Abdullah Ibn Salam came and told the people not to kill Othman. He addressed them saying:

«O, people! Don't take out a sword of Allah against yourselves... I swear by Allah, if you took it out you won't return it to its sheath. Woe unto you! Your commander is now standing with his stick, but if you killed him he will never stand except with his sword.

Woe unto you!.. Your Medina is protected by the angels of Allah... I swear by Allah if you killed him you will leave it».

They said: O, son of the Jewish! It is non of your business. Then he returned and let them for their own busniess[1]. It was reported that Abdul Malek Ibn Omair said that the nephew of Abdullah Ibn Salam had said: When they wanted to kill Othman, for whom may Allah's good pleasure is prayed, Abdullah Ibn Salam went to Othman. Othman said to him: Why have you come?

He said: I have come to show you my support.

He told him: Go out to people and ask them to go away from here. It is better to me that you keep out than to be in here with me.

Abdullah went out to people and said:

«O, people! My name in the pre- Islam era was so- and so. Then, the Messenger of Allah (to whom may Allah's Blessings and peace be granted) named me Abdullah . And verses of Allah's Book were revealed for me: «(Although) hath borne witness a witness from among the children of Israel, on its similarity

(1) Abdullah Ibn Salam the Israeli, his name was (al- Hussein) in the pre- Islam era. The Messenger of Allah, to whom may Allah's Blessings and peace be granted, called him Abdullah . He embraced Islam when the Prophet came to Medina.

(with) the previous scriptures), and hath (also himself) believed (in it), and yet ye in pride exalt yourselves, verily Allah guideth not the unjust people». (Al-Ahqaf Sura, verse 10).

And the following verse was revealed for me:

«Say thou (O' our Apostle Mohammed): Sufficient is Allah a witness between me and you and he with whom is the knowledge of the Book».. (Al-Ra'd Sura, verse 43)....

Allah is a sword in its sheath and the angels have been your neighbours in your country, this country in which the Messenger of Allah (to whom may Allah's Blessings and peace be granted) stayed. I swear by Allah, if you kill this man, angels, your neighbours, you will drive out; and the brandished sword of Allah shall be taken out. It will not be taken back to its sheath till the day of judgment».

They said: Kill the Jew!

Look the big difference between Abdullah Ibn Salam who volunteered to defend Othman's life and Abdullah Ibn Saba'a, who was instigating people against Othman. Both of them were Jews and then became Moslems.

The last one who went to Othman was Mohammed Ibn Abi Bakr after he returned to his people.

Othman told him: Woe unto you! Are you angry with Allah?

Have I committed any crime except a right that I restored from you?

He returned.

When he went out and when they knew the change of his mode. Qutaira, Sudan Ibn Homran and al- Ghafeqi got angry with him. Al- Ghafiqi hit him with a piece of iron that he held in his hand and also kicked the Quran with his foot. The Quran turned to fall between his two hands and blood flew on it. Sudan Ibn Homran came to hit him; but Naela, Othman's wife covered him with her body and raised her hand to fend off the sword; but it cut her fingers... Then, he hit Othman and killed him.

Afterwards, Othman's boys came in with the people to support him. Othman had already freed those who refrained from attacking him before.

When they saw Sudan after he hit him some of them hit his neck and killed him. Qutaira jumped and killed the boy of Othman. They pillaged the

contents of the home and took them out. Then, they closed the home as three bodies remained inside[1].

When they went out, another boy jumped at Qutaira and killed him. The people wandered and took what they found there, even the things of women. A man took Naela's veil, the man's name is Kalthoum Ibn Tajib, but Naela moved aside... He said: Woe unto your mother!

A boy of Othman saw him and killed him and was also killed. They called each other and a man saw the treasury (Bait el- Mal) and they took what was in it. Some retured crying and others repented!!!

Al- Zubair had already went out of Medina and stayed at Mecca's route lest he witnesses Othman's assassination. When he received the news of Othman's assassination he said: «We are for Allah and for Him we Return; May Allah hath mercy on Othman).

He showed sympathy with Othman, the deceased, and with Islam.

He was told the people have repented. He said: «What a bad act they did!».

Ali Ibn Abi Taleb, for whom may Allah's good pleasure is prayed, came.

They told him: Othman is killed». He said: May Allah hath mercy on Othman! And may Allah give the good consequences of this event.

He was told: They repented. And he recited: «Like the Satan if it asked man disbelieve...» (verse).

Sa'ad was summoned as he was at his home. He said: I don't want to witness his death.

When he went there he said: We had run away from Medina; but we came nearer to it.

And he recited: «(They are) those whose labour is last in the life of this world and they deem that they were acquiring good by their deeds». (Al- Khaf Sura, verse 104).... O, Allah! May You let them repent; then may you take them.

Another story says that Mohammed Ibn Abi Bakr lowered to Othman's

(1) Read Al- Tabari History, vol. V, page 130.

house from the house of Amre Ibn Hazm. Kinana Ibn Bishr Ibn Itab, Sudan Ibn Hamran and Amre Ibn al- Homk accompanied him. They found Othman with his wife Naela as he was reciting (in the Quran) al- Baqara Sura. Mohammed Ibn Abi Bakr moved before them; and he held Othman's beard. He said: May Allah cause you disgrace! O, Na'athal (It is the quality of a man with a long beard) and they considered it as a bad description; and they did not find anything to brand him except with it).

Othman said: «I am not Na'athal, but I am Abdullah and the Commander of Believers.

Mohammed Ibn Abi Bakr said: Mou'awya, so- and so and so and so won't benefit you.

Othman said: O, my nephew! Let my beard! Your father wouldn't have done so.

Mohammed said: What I want is more than holding your beard.

Othman said: I beseech Allah's support on you and have no other supporter but Him. Then he stabbed his forehead with Meshqas[1] which was in his hand.

Kinana Ibn Bishr stabbed Othman's ear with a spear he had in his hand. He thrusted his spear into his ear till it went out of his mouth. Then he stroke him with the sword till he killed him. It was also said that Kinana Ibn Bishr stroke his forehead and his head; where as Sudan Ibn Homran al- Muradi stroke him after he fell aside and killed him. But, Amre Ibn al- Hamaq[2] jumped at Othman and sat on his chest as he was still alive and hit him with nine strokes. He said: Three strokes I hit him for Allah's sake; but the other six strokes are for my own, for the wrath that I have in my heart for him.

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(1) It is a spear with a wide blade.

(2) He embraced Islam after al- Hudaibieh. He accompanied the Messenger of Allah, to whom may Allah's Blessings and peace be granted, and kept His hadiths by heart. Then, he went to Egypt and later moved to al- Kufa.
It is said that he gave the Messenger of Allah, to whom may Allah's Blessings and peace be granted, water to drink; and the Prophet said: «O, Allah may You let him enjoy his youth. He lived over 80 years without having a grey hair in his head. Ibn al- Athir said in Assad al-Ghaba (The Forest's Lion): He was one of the four persons who entered Othman's home. He later became one of Ali's supporters. It is said that his was the first head taken to Mou'awya.

The grandmother of al- Zubair Ibn Abdullah said:

When al- Mashaqis (spear) hit him, Othman said: «In the Name of Allah. I have trust in Allah»...

The blood was flowing on his beard and dropping on the Quran between his two hands. He leaned on his left side and said «Glory to Allah».

He continued reciting the Quran. The blood also continued to run on the Quran till it stopped at the saying of Allah, Be›He exalted:

«Then, Allah will suffice thee against them, and he is the All- hearing, the All- knowing...» (Al- Baqara Sura, verse 137».

Then, he closed the Quran. All of them stroke him one strike like one man. They stroke him, I swear by Allah, as he was staying up all the night in one prostration, helping his relatives, feeding the depressed and assisting all; May Allah hath mercy on him»[1].

Al- Zuhri said: «Othman was killed at the afternoon prayers. A black bondsman of Othman killed Kinana Ibn Bishr and Sudan killed the bondsman. Then, the mobs entered Othman's house. One of them cried: Is Othman's blood legal; but his money illegal? So, they pillaged his things. Naela, Othman's wife cried: «Thieves, thieves! I swear by the God of Ke'ba!

O', enemies of Allah, what you have done to Othman is much more terrible O', I swear by Allah, you have killed him as he was fasting, praying, reciting the Holy Quran in only one prostration. Afterwards, people went out of Othman's house. The door was closed on three bodies: (1) Othman. (2) The black bondsman of Othman. (3) and Kinana Ibn Bishr.

Writers reported different stories on Mohammed Ibn Abi Bakr. Some of them said, he stabbed Othman's forehead by Mashqas (spear with a wide blade) he held in his hand. It was also said that Othman told him when he held his beard: I have only Allah as mine supporter on you, I trust in Allah.

So, he let him go without striking him, according to Ibn al- Athir's story.

Ibn al- Athir reported they had wanted to behead him; but Naela and Omm al- Banin threw themselves upon his body, cried and slabbed their own faces.

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(1) Al- Tabari, pages 131 - 132. He mentioned several stories.

Ibn A'dis said: Let him, but A'mer Ibn Dabe' came and jumped on him. He broke one of his ribs saying: «You imprisoned my father till he passed away in jail».

Ali, Talha, al- Zubair and Sa'ad were informed on the event. They went out unmindedely due to the news they received. When Ali entered to the house of Othman he told his two sons: How the Commander of Believers was killed as you were here at the door?

Then, he slabbed al- Hasan and hit al- Hussein on his chest. He also cursed Mohammed Ibn Talha and Abdullah Ibn al- Zubair.

He, later, went to his home angrily. But, people hurried to meet him there and to give him the pledge of allegiance. He said: «I swear by Allah I feel ashamed to be given the pledge of allegiance by people who killed Othman; and I feel ashamed too from Allah, Be He exalted, to be given the pledge of allegiance while Othman is not buried yet». They dispersed and the pledge of allegiance was given to him.

Marwan and his defence of Othman[1]

When people threw fires at the door of Othman and burned it he told them: «The door is burnt for something is much more terrrible. Don't raise your hands. I swear by Allah even if I were in the farthest place they would move beyond you to kill me; and if I were the nearest, they would not go beyond me to others. I am patient as the Messenger of Allah (to whom may Allah's Blessings and peace be granted) adviced me, to be killed. This is the will of Allah, to whom belong Majesty and might».

Marwan said: «I swear by Allah, you won't be killed as I still have the sense of hearing. Then, he went out with his sword reciting poetry in which he challenged the people out to a duel.

After claiming that his father was the best in fighting he cried: Who is to duel me?

He raised the bottom of his shield and placed it in its position. Ibn al-Nabba' jumped and storke him on his neck from his the back side and killed him. He was taken into Fatima daughter of A'ous's home. She was the grandmother of Ibrahim Ibn al- Oddai. She had suckled Marwan. In another story, Fatima jumped on Obaid Ibn Raffa' who wanted to kill him after the stirke of Ibn al- Nabba'. She said: «If you wanted to kill the man he was already killed; and if you wanted to maim his body this is very ugly. Stop this! They praised her for this attitude. And later they appointed her son Ibrahim in a good job.

The ugliness of the crime!!!

None of the companions expected that Othman would be killed. Al-

(1) The History of Ibn al- Athir, vol. III, page 87.

Hasan and al- Hussein as well as others guarded his door. Killers got inside Othman's home through a neighbouring house. They killed him in an ugly manner and maimed him as he was reciting the Holy Quran. The recital of Quran was a kind of worship. Some of them stroke him with a peace of iron, others hit him by Mashqas (spear with a broad blade), some of them stabbed him nine times and others broke his ribs.

They, furthermore, attacked his wife, Naela, the loyal woman, with sword and by swearing at her by bad and dirty words. They wanted to behead him, even after they killed him. And they pillaged his things as well as the money from Bait el- Mal (the treasury) and denied him water and food during the siege.

Ali got angry due to these acts and their savagery. He told them: «O, people! The thing that you are doing is neither similar to the believers acts nor to the disbelievers. Don't deny this man the right to water or food. Even the Romans and Persians supply their prisoners with water and food».

Nobody can afford to justify the murder and maiming of Othman. None of the companions dared harm him. Even those who opposed him did not do him any harm. They showed all esteem to him for his position in relation with the Messenger of Allah (to whom may Allah's Blessings and peace be granted) as well as for his good acts and services he offered fo Islam and for his good morals, sentiments and virtues that nobody can ignore or deny.

Undoubtedly, Those criminals were tough-hearted and savage. They did not take into consideration his companionship with the Messenger of Allah (to whom may Allah's Blessings and peace be granted) or for being the son- in- law of the Prophet and for his position in Islam as well as for his great services and spending a great deal of money to help Islam prevail. They neither felt ashamed of attacking a virtuous man about whom the Messenger of Allah (to whom may Allah's Blessings and peace be granted) said: «Angels feel ashamed of him». He was an easy, lenient and generous man. He did never shed Moslem blood; even when he was subject to a severe siege, threatened with killing. And he also was an example of good conduct and piety as well as of worshippers and reciters of the Holy Quran. He lived lovable by people; and he did never tend to be violent or tough.

They slaughtered him as he was staying at his home worshipping and reciting the Holy Quran. He, even, told his companions not to defend him.

Hearts cannot be but break and tears cannot be but flow for the killing of the good caliph without any guilt committed by him.

The ones who caused bad reactions to Othman were his relatives. And they were the reason for the hatred and negative sentiment people harboured against Othman. Historious and fact- finding specialists saw that his relatives were behind all the events that led to his murder. They were bad consultants and they gave no right opinion or advice to Othman, although he did all good for them. On the contrary they pushed him to follow a policy which runs in harmony with their interests and whims; not in the interest of Moslems.

During the first six years of his reign as caliph, he was most lovable to people.

Had he been left alone running the affairs of the Caliphate with his own calm mode and good nature that did never tend to toughness and aggressiveness as well as with his high- standard of morality and grace; the qualities that he was known for during the days of the Prophet (to whom may Allah's Blessings and peace be granted) when nobody complained against him, his reign would have been all good and peace!!!

But his relatives were selfish and greedy. They availed themselves the opportunity of appointing him as caliph and made use of a good quality of leniency for his relatives. They dealt with him according to this point of weakness to reach their objectives and to get whatever they wanted, particularly to control all the sections of his reign. They controlled all the affairs of Caliphate at the time of his old age. He was not able to resist or oppose them. All that led to his blood- letting and sowing the seeds of dissension and seditions.

Jiboun said in his book entitled «The Fall of the Roman Empire»: Othman chose; but he was cheated; trusted, but he was betrayed. Those who were the place of confidence turned to be useless and enemies of his rule. His good acts turned to be injustice and complaint».

«Othman's killers and deserters»

The people of Sunna (Prophet's acts and sayings) agreed that Othman was an Imam who pursued the course of rightness till he was killed. They also agreed unanimously on the opinion that the killers were unfair. Those who legalized his assassination were viewed as disbelievers. And those who deliberately killed him illegally were considered as immoral not unbelievers. And those who attacked him and took part in shedding his blood were absolutely immoral; including Mohammed Ibn Abi Bakr, Refa'a Ibn Rafe' al-Hajjaj Ibn Gaznah, Abdul- Rahman Ibn Khasl al- Jamhi, Kinana Ibn Bishr al-Nakhe', Sudan Ibn Hamran al- Muradi, Basra Ibn Raham; Mohammed Ibn Abi Houdaifa, Ibn Otaiba and Amre Ibn al- Hamaq al- Khuzae'.

As for those who did not support Othman; they were two groups: A group was with him inside his home. They defended him; such as al- Hasan Ibn Ali Ibn Abi Taleb, Abdullah Ibn Omar, al- Maghira Ibn al- Aknas, Sa'id Ibn al-Ass and others who were inside; such as Othman's servants. He appealed to them by the Name of Allah to quit fighting. He told his boys: «Those who lay down arms will be free». And they were a people of obedience, goodness and morals. The other group, that did not hurry to support him, was divided ino two teams: A team that wanted to back him but he told them not to do this. They were Ali Ibn Abi Taleb, Sa'ad Ibn Abi Waqqas, Osama Ibn Zaid, Mohammed Ibn Mussalama and Abdullah Ibn Salam. Those people had their excuse because he did so in compliance with his orders. The second team were the mob who helped the attakers and took part in their immoral acts.

Our evidence that Othman was innocent and that he had nothing to do with the accusation lodged against him is the Hadith of the Messenger of Allah (to whom may Allah's Blessings and peace be granted) when Othman equipped «The army of O'sra». This is in addition to the Hadith that he would be in Janna (Paradise) and that none will be in Paradise except believers..

It was also reported that the Prophet (to whom may Allah's Blessings and peace be granted) went up to Harra'a Mount alongside Abu Bakr, Omar, Othman and Ali. He said: Be calm Harra'a! None is on you except a Prophet or a Seddeq or a martyr. This evidence that Othman was killed as martyr... The proof of his imamate was the nation's consensus on his appointment after Omar's assassination and that the imamate was for one of al- Shura people. They were six. Five of them agreed on him. So, the nation's consensus took place on him. And he was the Imam[1].

(1) Read the book: «The Fundamentals of Religion by Abu Mansour Abdul Qaher Ibn Taher al- Tamimi al- Baghdadi, vol. I, pages 287 - 289, First edition' Istanbul (1346 - 1928).

Naela daughter of al- Farafesa's letter to Mou'awya

Naela daughter of al- Farafesa, the wife of Othman, for whom may Allah's good pleasure is prayed, wrote a letter to Mou'awya Ibn Abi Sufian. She sent the letter with al- Nu'man Ibn Bashir. She sent to Mou'awya the shirt of Othman stained with his blood. The letter reads:

«From Naela daughter of al- Farafesa to Mou'awya Ibn Abi Sufian.

(So and so, I call you to Allah Who bestowed on you all bounties, taught you Islam; guided you to the right path, rescued you from disbelief, got you victorious over the enemy and bestowed upon you a clear grace... I appeal to you and remind you of his right as caliph to support him with the will of Allah and his right on you. He said: «And if two parties of the believers fall into a quarrel (among themselves), restore ye peace between them two, but if one of the two transgresseth against the other, (then) fight ye (all against) that which transgresseth until it complieht with the command of Allah; and if it complieth then restore ye peace between the two with justice, and act ye justly; verily Allah loveth the just ones». (Al- Hujurat Sura, verse 9).

Had Othman had no right on you except the right to imamate you and each Moslem should have backed him; not to mention his good acts for Islam and his well- done behaviours and that he responded to Allah and believed in his Holy Book and followed the Messenger of Allah, who selected him and gave him the honour of the world and the honour of the Day of Judgment too.

I tell you the story because I am the close witness of what happened to him. The people of Medina besieged him at his home, and they watched and guarded his home all day and all night with their weapons denying him of everything, even water. So, he stayed under this siege for fifty days and nights alongside others who were with him. And the people of Egypt trusted

Mohammed Ibn Abi Bakr, Ammar Ibn Yasser and Talha Ibn al- Zubair. They ordered them to kill him. With them were the tribes of Khuza'a, Sa'ad Ibn Bakr, Huzail and other tribes from Juhaina Muzaina as well as the Nabatines of Yathreb. Those people were the toughest on him. Then, he was cordoned and shot by spears. Three men, who were at home, were wounded. People came to him to give them the permission for fighting them. But, he ordered them not to do that. On the contrary, he told them to return their arrows to them, but this got them more aggressive and audacious. They burned the door of the home.

Later, a group of his companions came and told him that there were people who wanted to talk with him on what was just and what was unjust for the Moslems.

So, go out to the Mosque where they will meet you, they told him.

He went there and sat down for an hour as the people were surrounding him from everywhere with their weapons. He said: «I don't see anybody who acts in justice today!! Then, he went into his home as some people were present without their arms. He told his companions: «Had you not been with me I would have not put on my shield today». People jumped towards him to do him harm, but Ibn al- Zubair talked to them. He got their pledge of commitment written on a sheet and sent it to Othman.

I appeal to you by the Name of Allah and by His covenant not to do him any harm till after you talk with him and then go out.»

He laid his arms and entered with the people to him alongside Mohammed Ibn Abi Bakr. And he, the latter, held Othman with his beard and called him by «The title» mentioned above.

He said: «I am Abdullah and His caliph Othman. They stroke him on his head three times; stabbed him in his chest three times and hit him above his eye (over the nose) a strong strike that got through his bones and made him fall down. They continued to stab him as he was alive. And they wanted to behead him and take it (his head). The daughter of Shaiba Ibn Rabe'a came and threw her body with me on him. They ran over us and seized our jewelry from us by force. They violated the sanctity of the Commander of Believeres. They killed the Commander of Believeres in his own home illegally. I sent you his shirt stained with his blood... Had those who killed him been guilty they would have not been safe of punishment!!!

Thus, behold!!! Where are you from Allah as I complain about all this I mentioned above to Allah, to whom belong Majesty and might. I appeal to good men to help me restore the right to its right path. May Allah hath mercy on Othman and hath damn on his killers; may Allah caused them all humiliation and disgrace; and may He quinched the angry hearts.».

Men of al- Sham people vowed not to bathe themselves till they kill Ali Ibn Abi Taleb or they are killed.

Above is a lengthened letter in which Othman's wife told Mou'awya Ibn Abi Sufian the details of the murder commited against her husband. But she did not mention those persons who started the murder. Naela was a true and loyal wife for Othman. She defended him as much as she could and she was subject to killing. So was her loyalty and truth. She instigated Mou'awya and Moslems through this letter to avenge for Othman's murder.

The attitude of Ali, for whom may Allah's good pleasure is prayed, towards Othman's murder

Ali Ibn Abi Taleb, for whom may Allah's good pleasure is prayed, was one of the six men nominated by Omar Ibn al- Khattab, for whom may Allah's good pleasure is prayed, to be caliph after him. Abdul- Rahman Ibn A'ouf gave the pledge of alligance to Othman by virtue of the agreement of opinion reached among the companions of the Messenger of Allah and the Commanders of armies as well as the notables.

Ammar said to him: «If you wanted people to be in accord, not to get at dispute, you have to give the pledge of allegiance to Ali.

Al- Meqdad Ibn al- Aswad said: Ammar is true. He is right. If you gave the pledge of allegiance to Ali, we would say: «All of us are obedient and all of us will listen to you?

Ibn Abi Sarh said: If you gave the pledge of allegiance to Othman, you would prevent dispute in Quraish.

Abdullah Ibn Abi Rabe'a said: He is true, He is right. If you gave the pledge of alligiance to Othman, we would say all of us are obedient and all of us would listen to you».

Ammar cursed Ibn Abi Sarh and said: «When were you adviser of Moslems»?

At last, he gave the pledge of allegiance to Othman. Ali got resented but said: «Let them bestow on him this all the time. This is not the first day in which you (he means Ommayads) turn things in your interest. Let us be patient. In Allah we trust. And on Him we rely for support vis- a- vis what you are saying. I swear by Allah, you haven't appointed Othman but to control everything.

I swear by Allah that each day will be fraught with issues to be concerned over».

Abdul- Rahman said: «O, Ali! don't let people get indignant over you. I behold and consulted people and they backed Othman. Ali went out saying this message will reach its conclusion.

Abdul- Rahman gave the pledge of allegiance, as he said, because he had consulted people. But, he was Othman's son- in- law.

Ali had his supporters, but he kept silent and then accepted the appointment of Othman as caliph. Othman knew him well and appreciated his great role in Islam but he did not appoint him in any position.

But, when he got into troubles and when the sedition escalated and things became so bad, he resorted to him to consult him and to appeal to him to help him repel his foes. Ali offered him the best and truest advices, but Othman did not abide by due to his aides's control of matters and because his advisers turned to be selfish and antagonist to Moslems rights. His advisers were pushing things towards the worst. They hated Ali and made him pursue the same policy. They feared that Othman might obey Ali's advice which was true. Ali never prejudiced aginst Othman; but he respected him all the time. He told him while talking with him on the sedition:

«I swear by Allah, I don't know what to say to you. And I don't know anything that you don't know to tell you about. You know what we know. We never preceded you to anything to tell you about; nor we had anything particular to tell you; nor we had anything special to keep it away from you.

You saw, heard and accompanied the Messenger of Allah (to whom may Allah's Blessings and peace be granted). And you became His son- in- law, etc..».

Then, Ali explained to Othman the point of his weakness and the reason for the people's complaint... He said:

«You have got weak and very lenient towards your relatives». And he added: «Mou'awya is doing things he wants without your permission and you know. And he says this is Othman's order. You are informed on this but you do nothing nor you punish Mou'awya».

When Othman went to Ali at his home requesting him to convince the Egyptians to return to their country without doing him any harm, he said:

«I repeatedly told you what is right and each time you get out convinced and later you renege on it. This is the act of Marwan, Ibn Amer, Mou'awya and Abdullah Ibn Sa'ad. You have obeyed them, and you have disobeyed me».

Othman promised: «And now I obey you and disobey them».

Afterwards, Ali went and convinced the Egyptians to return to their country.

When Othman delivered his repentance speech, Marwan went out and cursed against people and destroyed everything.

Ali got angry (it was his right to get angry with Othman). Othman's wife, Naela adviced him to come to terms with Ali and to go to him (and acknowledge his wrong- doing).

Later, Othman asked for a three- day period of time after which he would return the rights to their legitimate owners; whether these rights were with him or with others. He went out and told the people what had been agreed upon with Othman and that Othman asked for a three-day period of time delay so that he could return the rights to their owners and to sack each ruler Moslems disliked. For this people returned and refrained from doing any harm to Othman. But, he awaited supplies from the country». When the supplies come and whe he feels himself strong he can fight them, as Marwan Ibn al- Hakam convinced him. Ali didn't know anything about this, but he thought that Othman asked for the three-day period in order to respond to their demands during this period. He believed so because Othman told him to say to them he needed this period and that one day was not sufficient to return their rights».

Three days elapsed, but nothing changed; not to mention that Ali ordered his son and the sons of companions to guard Othman's home by standing infront of his door.

What can Ali do more?

What was his capacity???

Shaddad Ibn A'ous said: «When the siege was tightened around Othman's home, he (Othman) looked over the people saying: «O, creatures of Allah!!!» He said, then I saw Ali Ibn Abi Taleb going out of his home putting on the turban of the Messenger of Allah (to whom may Allah's Blessings and peace be granted) with his sword. In front him were his son al-Hasan, Abdullah Ibn Omar

alongside a group of immigrants and Ansar (supporters). They opened their way to the home of Othman among the people forcibly. They went into the home of Othman.

Ali told Othman: As- Salamu Aliakum O, the Commander of Believers! The Messenger of Allah (to whom may Allah's Blessings and peace be granted) has not caught up with this matter to hit the coming with the going. And I do see the people will kill you. So, order us and we will fight them.

Othman said: I appeal by the Name of Allah, to a man who saw the right of Allah and acknowledged that he ownes me a right to shed blood for me not to do it!

Then, he repeated the same words and Othman answered in the same way. After that he entered to the Mosque. When the time of prayers came, people told him: O', Aba al-Hasan! Come in and lead the prayers as Imam of people.

He said: I don't want to be your Imam as the Imam is besieged. But, I'll perform my prayers alone. He performed his prayers and then left for his home, etc.

Ali searched for the killers of Othman. He asked his wife. She said she did not know, but Mohammed Ibn Abi Bakr came to him with two other men whom I don't know.

He summoned Mohammed and asked him. He replied: «I swear by Allah she did not lie. I went to him, and I wanted to kill him, but he mentioned my father to me. I, then, left after I expressed my repentance to Allah.

All stories have proved that Ali, for whom may Allah's good pleasure is prayed, was innocent and that he had nothing to do with Othman's assassination.

Othman's dream[1]

Abdullah Ibn Salam said:

I went to Othman as he was under the siege. He said: Welcome brother, welcome brother. Shall I tell you what I did see last night during my sleep?

I said: Yes!

He said: I saw the Messenger of Allah (to whom may Allah's Blessings and peace be granted) at this hole (from which light goes through).

He said: Did they besiege you?

I said: Yes!!

He said: Did they let you thirsty?

I said: Yes!

He sent me a bucket of water. I drank till I quenched my thirst... I fell cold between my shoulders and my body. If you wanted you would be victorious over them; and if you wanted you would break fast with us.

I chose to break fast with them.

He added: Othman was killed on that day.

Moslem reported that Abi Sa'id, Othman's servant, said that Othman freed 20 bondsmen and that he asked for gowns that he had not dressed himself in neither before Islam or after Islam.

He said: «I saw the Messenger of Allah (to whom may Allah's Blessings and peace

(1) Read «Al- Bedaia and al- Nehaia» by Ibn Kathir, vol. VII, page 125.

be granted) Abu Bakr and Omar, they told me: «Keep patient» for you'll breakfast with us very soon». Then, he asked them to bring him a Quran copy and placed it between his two hands.

Ibn Omar said that Othman talked to people. He said: «I saw the Messenger of Allah (to whom may Allah's Blessings and peace be granted) while I was sleeping, at dream. He said: O', Othman! You will break fast with us tomorrow». He got up in the morning fasting, and he was killed on the same day.

Stories differed according to the repetition of the dream. Sometimes it was on day and other times at night.

Othman's recommendation

Al- Ala Ibn Fadl reported his mother saying she had said when Othman was killed they searched his safes. They found a closed box. They opened it and found a written paper inside: It reads: «This is the recommendation of Othman: In the Name of Allah, the Most Gracious, Most Merciful... Othman Ibn Affan acknowledges that there is no God but Allah and that Mohammed is the servant of Allah and His Messenger, and that the Paradise is right and the hell is right; and that Allah resurrect those who are in their graves for the Day of Judgment. Allah hath not broken the promise. On it we revive and on it we die. And on it we are ressurrected, Allah willing.

The last speech of Othman, for whom may Allah's good pleasure is prayed

Al- Tabri reported the last speech delivered by Othman, for whom may Allah's good pleasure is prayed. He delivered it before a group of people.

Here is the text of this speech:

«Allah, to whom belong Majesty and Might, bestowed on you the world in order to ask for the afterworld by it. He, Be He exalted, did not give you it in order to surrender. The world is passing away and the afterworld is remaining. Don't feel self- conceit in the passing away, nor you busy yourselves with it from the remaining... Prefer the remaining to the passing away. The world is finished and the destiny is for Allah... Feel afraid of Allah, Glory to Him. His fear is a valve of safety from his torment and an instrument from Him. Beware of Allah's torment and keep collective, not parties and as Allah, Be He exalted: «And hold ye fast by the cord of All All- together, and be not divided (among yourselves) and remember the bounty of Allah bestowed upon you, when ye were enemies (of each other). He united your hearts, together with (mutual) love, and thus by His favour, ye have become brethren. (Al-Omran Sura, verse 102).

The Burial of Othman, for whom may Allah's good pleasure is prayed,

It was said Othman remained three day unburied. Then, Hukaim Ibn Hezam and Jubair Ibn Muta'am talked with Ali to give permission for his burial. They awaited for him in al- Hejara on the road as a few people of his family and others walked with his coffin. Al- Zubair, al- Hasan, Abu Jahm Ibn Hudaifa and Marwan attended the funeral between the dusk and night.

They took the coffin to a place in Medina called Hash Kawkab[1], close to al- Baqe'. Then Jubair Ibn Mut'am performed prayers on him. Behind him were Hukaim Ibn Hezam, Abu Jahm Ibn Hudaifa and Niar Ibn Mukkaram al-Aslami. people from al- Ansar came to prevent the prayers. Then they left them fearing the sedition.

Al- Rabe' Ibn Malek Ibn Abi Amer reported his father saying: «I was one of the men who carried the body of Othman when he died. We carried him on a door. His head was knocking at the door for we were in hurry to bury him. We felt afraid. Then we buried him in his tomb at Hash Kawkab.

Ali summoned those who wanted to stone his bed, the people who awaited on the road. He prevented them to do so. Bayan, Abu Jahm and Habib lowered into his tomb. It was said, Ali, Talha and Zaid Ibn Thabet, Ka'ab Ibn Malek and his companions attended his funeral.

Al- Hasan said: I attended Othman Ibn Affan's funeral... He was buried in his clothes and he was stained with his blood. He wasn't washed.

Othman's age

The span of time that Othman lived lasted for 82 years. Al- Waqidi said: «There is no disagreement that he was killed at 82». This is also the saying of Abi Yaqzan.

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(1) Hash means orchard.

The speech of Ali, may peace be upon Him,
at his appointment after the killing of Othman, for whom may Allah's good pleasure is prayed

O, people I take care of the Book of Allah and the sunna of your Prophet. No pretender may pretend except on himself, who was busy with the Paradise as the hell was before him. There are three: seeker who escaped, a demander who requests, and a negligent in the hell; and two: An angel flew by his own wings and a Prophet whom Allah helped.. There is no sixth. He who broke into is destroyed, and he who fell perished... The right and the left are misleading; the central area is the road; the method on which the book and the Prophet's traces remain.

Allah hath raised this nation on two ways: The whip and the sword. There is no flexibility on them by the Imam. So, take your homes as shelters and come to terms with each other. And repentance should be your objective. And he who showed his page off right he would be a loser. There were matters to which you tended but they were not good; nor were you good or right... I swear by Allah, had I wanted to say I would have said... May Allah hath forgiveness on what has gone away.

Behold! If you denied let it be and if you knew you should talk; right and wrong. But, each one has its family... I swear by Allah, even if the wrong commanded it did it in the past; and if the right commanded it might be fore the better. There is nothing went away and thereafter came again[1].

(1) O'youn al- Akhbar by Ibn Qutaiba, vol. II. Egyptian Books Edition, page 236.

Othman's rulers in the year of his death

When Othman Ibn Affan, for whom may Allah's good pleasure is prayed, was killed, his rulers in the country's regions were as follows:

(1) Abdullah Ibn al- Hadrami in Mecca.

(2) Al- Qassem Ibn Rabe'a al- Thaqafi in al- Taif.

(3) Yahya Ibn Menia in Sana'a.

(4) Abdullah Ibn Rabe'a in al- Jund.

(5) Abdullah Ibn A'mer in al- Basra; he was dismissed but Othman did not appoint in his place anyone else.

(6) Sa'id Ibn al- Ass in al- Kufa.

(7) Abdullah Ibn Abi Sarh in Egypt.

(8) Mou'awya Ibn Abi Sufian in al- Sham.

(9) Abdul- Rahman Ibn Khalid Ibn al- Walid in Homs.

(10) Habib Ibn Mussalama in Qensrin.

(11) Abu al- A'awar Ibn Sufian in Jordan.

(12) O'lqama Ibn Hakim al- Kinani in Palestine.

(13) Abdullah Ibn Qais al- Fazari in Bahrain.

(14) Abu al- Darda'a in al- Qada'a.

(15) Jarir Ibn Abdullah in Kyrgyzsia.

(16) Al- Asha'ath Ibn Qais in Azerbaijan.

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(1) Ibn al- Athir, vol. III, page 93.

(17) Otaiba Ibn al- Nahas in Hulwan.

(18) Malek Ibn Habib in Mah.

(19) Al- Nasir in Hamadan.

(20) Sa'id Ibn Qais in al- Rai.

(21) Al- Saeb Ibn al- Aq'ra'a in Asbahan.

(22) Hubaish in Masbazan.

(23) O'qba Ibn Amre in Bait al- Mal.

(24) Za'id Ibn Thabet as chief judge of Othman.

The Moslem conquests during Othman's caliphate

Othman, for whom may Allah's good pleasure is prayed, ruled for 12 years. His caliphate was a conquest and victory for Moslems.

Their reign extended to al- Nuba in Egypt and to the borders of India. The Islamic coins were striken in Bahra. And Moslems made their fleets after they hadn't any single ship in the sea. They invaded the Islands and fought at sea. Their power grew larger among other nations, particularly the Romans.

Moslems conquered North Africa, killed the last Persian king and invaded the Turks. They continued their conquests and reached Caucasia crossing the deserts, steppes and mountains. They also captured Cyprus and Rodes islands.

Mou'awya requested the permission to invade Constantinople and he got it. He marched to it, but returned, later, after he besieged it for a period of time.

All these great conquests were done in a brief period of time, which history knew none alike before. This is despite all the internal seditions and indignation over Othman and despite all the leniency and timidity of the caliph, Othman, for whom may Allah's good pleasure is prayed.

Moslems achieved all this because they used to struggle for the sake of Allah with the might of their faith. They tasted the sweet taste of victory, loots and conquest. Nothing could stop their conquests. These conquests were realized by the rulers appointed by Othman; such as al- Walid, Sa'id Ibn al-Ass, Abdullah Ibn Amer, Abdullah Ibn Sa'ad Ibn Abi Sarh and Mou'awya.

No exaggeration if we said that Othman's caliphate was a victory for Moslems. The great conquests were a reason for the expansion of the world for the companions and money became many and available. One horse was

purchased for 100,000 dirhams. And the orchard was purchared in Medina for 400,000 dirhams.

Medina at that time was prosperous and rich in bounties. All taxes were collected and sent there for it was the the house of safety and the dome of Moslems. So, people lived in luxurious manner for the availability of moeny, horses and bounties. They conquered the world regions and then lived easily and after that they began to show indignation over their caliph.

Farid Wajdi's opinion on Othman's assassination

Hereinfater, we state the opinion of Mr Farid Wajdi of the Education Deaprtment on Othman's assassination.

He said: Analysts of Othman's incident, despite the misleading phrases by which the historians surrounded, consider it a great issue. It is actually a natural matter came as a result of previous developments. We don't say that Othman, for whom may Allah's good pleasure is prayed, deserved to be assassinated. But, we say he deserved to be sacked. But, the form of the government at that time did not allow any other result but such a sorrowful tragic end.

Othman deserved to be sacked for several reasons:

First, for the loss of the Caliphate's prestige during his reign; a man like Jahjah dared break the stick on which he used to lean on, as he was on the pulpit. He was unable to punish him for his bad act as he deserved or to do anything to prevent him from doing it again.

It was clear from his biography that every time he went up to pulpit he repents before Moslems and later he returns to his acts instructed by the opinion of Bani Ommaya (the Ommayads). His repentance means he acknowledges his mistake, then when he returns to the same mistake he shows his submission to «the lobby » of Ommayads, who influenced him most. It is sufficient to make him lose his prestige as a caliph, who was considerd next to Prophet in position.

Second; for he was influenced by his relatives; such as Abdullah Ibn Abi Sarh, Amre Ibn al- Ass[1], Sa'id Ibn al- Ass, Marwan Ibn al- Hakam,

(1) Amre had indignation over Othman after he sacked him and fired him as Egypt governor. But, Othman continued to consult him.

Mou'awya Ibn Abi Sufian and others.

Those guys either were from among «The released» whom the Messenger of Allah (to whom may Allah's Blessings and peace be granted) pardoned as He conquered Mecca (at Al- Fath) after they had had the worst history of fighting against Islam and the Islamic call, or from among the youths who had had no religious merits or favours, or any virtue as believers.

Third; for he denied the Moslem pioneers their right to play their role; such as Ali Ibn Abi Taleb, Talha al- Zubair, Sa'ad Ibn Abi Waqqas, Abi Abyoub al- Ansari, Abdullah Ibn Omar and others (the great companions of the Messenger of Allah (to whom may Allah's Blessings and peace be granted). On the other hand, he relied on Ommayad youths. He appointed like those youths to the big countries such as Egypt, Syria, Iraq, and Persia. They were unexperienced and they did not know how to run the public affairs; nor they understood the meaning of sovereignty. It was paradoxical that he left those great men unempolyed although they were the founders of the Islamic society and its spiritual entity which made it a leading community among the human societies.

The above three reasons were sufficient by themselves to destroy the Islamic society and to dissolve the religious unity; which was also sufficient to unite Moslems on demands for ousting th caliph. But, the type of that government did not give way for ousting him. For this, the incident developed in to the catastrophic event that ended with the killing of Othman.

Othman was able to avoid falling in such bad situations by appointing men like Ali, Talha and al- Zubair in the big countries. These men had a sublime position and they had honourable precednets. They were loved by Moslems. These men were able to set things right and to install into the Islamic society the strong spirit of faith.

But, Othman was under the influence of those men; such as Abdullah Ibn Sa'ad Ibn Abi Sarh; who was condemend by the companions (Sahaba), or Marwan Ibn al- Hakam, who was hated by people as well as other youths and teenagers bar those great companions on whom the Messenger of Allah (to whom may Allah's Blessings and peace be granted) depended to establish the nation... And Abu Bakr and Omar also depended on them to set things right.

So, how does not this nation deviate? And how does not the caliphate's prestige fall?

And how does not the people dare defy him?

The killing of Othman, for whom may Allah's good pleasure is prayed, despite his good precedents and favours in consolidating the foundation of religion as well as his sacrifices he offered and the money he paid for helping the Messenger of Allah (to whom may Allah's Blessings and peace be granted) is considered very terrible thing. The rebels asked him to quit by himself, but he rejected. They besieged him to force him quit. He persisted in rejection. Then, they entered to him and threatened him with killing, but he insisted on rejection. Thus, he led things to the end that took place.

This is our opinion, but our brethren the writers, who wrote before us, used to glorify persons to an extent that does not suit the text of the religion itself. So, they condemend Othman's incident more than those who lived at his time»

The opinion of Rafiq Beck al- Azem

Mr Rafiq Beck al- Azem, the famous historian known for his interpretation of Othman Ibn Affan's biography, wrote an essay on those people who were indignant over Othman and on the importance of the history of companions, for whom may Allah's good pleasure is prayed. The essay reads as follows:

«He who reads this news; if he was one of those people who are fond of tyranny and oppression, wonders about the audacity of the people. They had violated the limits of decency even in the presence of the companions.

Most amazing was that their violation of decency had gone unpunished, but they were only scolded.

Had anybody done what they did in another country other than Islamic at that time execution or sentence to life imprisonment would have been issued against him. But, the Arab and Islamic governments at that time had no alike in other countries. The Arabs used to be free in thought and in expression. The Islamic Sharia was not in conflict with that course. On the contrary, it was helpful to it and a catalyst for developing it and cultivating it for the better.

The Holy Quran preaches Moslems in general to say the word of truth and to be fair in their judgments as well as to testify in the right and to preach for the good and prevent the bad acts. Thus, Islamic Sharia gives Moslems the right to criticize the commanders and rulers and grant them the freedom of expression as per their habit, on the condition that their saying should not be a violation of the Sharia's limitation such as defamation and slander against the dignity and honour. And it calls for penalty or punishment against the violation.

The same is going on in Europe. The goverments there are subject to

criticism and defamation and slander campaings and the Ministers are subject to such a method; and Ministers are forced to resign and quit their positions for such campaigns.

The Moslems were alike in that period of time. They behaved in the same way with Othman, for whom may Allah's good pleasure is prayed, and his governors as we have seen above. You see the telling lesson of Othman, for whom may Allah's good pleasure is prayed, and his governors when the whole nation came to criticize him on matters which are much less than any wrong doing committed by the governors of the modern state, the absolute authority of the modern age and of all the ages. The crisis led to the dismissal of his governors from different countries. Then the people came to him protesting from everywhere; and then they killed him at his home among his brethren the immigrants and al- Ansar. Alas, how did Moslems forget the history of this development according to which their forefathers raised. And how did they ignored the affairs of their Sharia for which the founders of their state. Later, they appointed the commanders and surrendered to the judiciary till they became the captives of tyranny and worshipers of their monarchs in the world over. The dominant states at that time humiliated them. Where is that pious spirit which rejected surrender and humiliation in defence of their rights and freedom.

There is no offence that the nation had used to co-exist with the following two situations:

First: The non- care for the setting up of the shura rules on firm bases since the outset of the state as was mentioned above, in the beginning of this volume.

Second: The judgement by the Elmas (scholars) at the directives of the commanders to prohibit dealing with the history of the orthodox Caliphs[1] and the news of the early era of Islam which is full of life, telling lessons and freedom. There was nothing that prevents religion or moralily from dealing with the news and stories of al- Sahaba (companions) and with the relations

(1) He said: We want here to deal with its linguistic meaning. It means dealing with the news of al- Saha'ba (companions). Such a dealing or consiclering it as a taboo is not legal; but if it means dealing with the evil and bad or something like that, we don't deny it... On the contrary, it is part of what we say and what we take for granted. Herein, I wanted to deal with the first meaning.

and great issues that linked them to each other; such as some servants of commanders, i.e., the Elmas.

Had there been anything in their news which prohibits dealing with it from the religious or the moral point of view, it would have been acts that degrade their positions and lessen their respect. This is null and void in reality.

In fact, this prohibition was by the order of the commanders known for their tyrannic policy and the leaders known for their totalitarian policy. The history of early stage of Islam and the news of companions indicate a life of people full of sublime objective that lifts the position of those men.

I swear by Allah, there is nothing in the history of nations like the history of the orthodox caliphs. The history of al- Sahaba (companions) which aims at elucidating the facts, the freedom and searching for the right, has never had alike in the modern ages; or in a newly- established state. As for the judgement that there was a mistaken team and a team upon which the mistake was committed, or a tyrannic team and a team upon which the tyranny was inflicted; this is affiliated to the purposes and objectives whether they aim at finding the facts or sublime ends or not!!!

It is in vain to judge that one of the teams is wrong so long as this team believes they are right. The example is that of those people who launched an instigation campaign against Othman. And although we believe that Othman, for whom may Allah's good pleasure is prayed, was much more better than many caliphs who came after him, and in spite of the fact that he had no selfishness or any greed to control even a part of what he had got; even in comparison with the most famous Ommayad or Abbaside caliphs who were famous for their justice, or others, I believe that those rebels who rebelled against his rulers and who were indignant over him apparently aimed at realizing justice and at non- monopolizing the internests of Moslems and the benefits of the nation as they used to see under the two previous caliphs even if their caliphate stories and their policy of reign were beyond the capabilities of those who came after them. For this, he could not supply the rulers with what they had wanted and if they were blamed for that it was because Othman was asked to give more than he could. They exaggerated in their defamation campaign due to their own objectives.

As for his killers, may Allah damn them, they were guilty and they were dammed by great al- Sahaba (companions) such as Hudaifa Ibn al- Yaman

and his ilks. They were the only people to blame for their act. And they committed a big offence against the nation and its future as we will mention later.

The news of al- Sahaba, if they were denied their right to dealing with them, it is because they are a people whose hearts were full with life and dignity. They are the example to be followed by the nation; and they are the callers, since the outset of the state on the basis of justice, freedom and right for this policy.

So, caring for their news and discussing their issues and what happened between them is a thing that survives hearts and the spirit of freedom and encourages the public to have the pleas for confronting the machines of tyranny used by caliphs and kings who turned the caliphate into hegemony and persisted in oppressing people.

For this, when people went too far into dealing with the news of al-Sahaba they wanted to divert their attention under the pretext of the non-legality of dealing with it. So, they instructed the story- tellers to put down the news of invasions and Antar's story and its alike ones in different ages. such stories were not based on right sources; except those which were attributed to al- Waqidi and al- Asma'e, which were at al- Abbaside age to get people amused and to divert the attention of the public from the right history which implants within spirits the quality of bravery and boldness to say the truth and to follow the suit of the nation's forefathers and men as well as the bearers of its state's banners for confronting the tyrannic and despotic regimes as well as the oppression- lovers and gods of reign and dictatorship. This is my opinion. Allah is the only One who knows the right.

Othman's supporters

We have showed our opinion on the policy of Othman, for whom may Allah's good pleasure is prayed, and we mentioned in several spots the reasons for the sedition and the public's indignation over him at that time. We also mentioned his counter- opinion and discussion with his critics. But, he, for whom may Allah's good pleasure is prayed, repented and acknowledged his mistakes in a speech although he did not change his policy because of his relatives control and domination of the state of affairs.

But, some writers tackled the reasons for sedition and refuted them one by one. This means that the Islamic nation at that time which unanimously, bar his relatives, agreed upon criticizing him and his policy, was mistaken despite the fact that great al- Sahaba did not agree with him. They also criticized his policy and repeatedly adviced him to refrain from it. Supporting and defending him led to such a catastrophe which was followed by other catastrophes. And this runs counter to al- Sahaba'a opinion and his last repentance.

Right is crystal clear in this defence. Mr Farid Wajdi reported some of what was written by Mohammed Ibn Yahya al- Ansha'ari at his book «The Preamble and The Statement on the Assassination of Martyr Othman» in defence of him. The Book is available at The Egyptian library for seekers.

It is useful to mention an example given by Abu Ja'afar Ahmad, who is known as al- Muheb al- Tabari, writer of the book entitled: «The Vivid Gardens on the Traits of the Ten». He said:

First, they did not feel indgnant over him for sacking a group of al-Sahaba (companions) including Abu Mousa al- Asha'ari in al- Basra and he appointed Abdullah Ibn Amer.

Amre Ibn al- Ass was also sacked in Egypt and he appointed Abdullah

Ibn Sa'ad Ibn Abi Sarh, who apostatized at the time of the Prophet (to whom may Allah's Blessings and peace be granted). He joined the polytheists and the Prophet (to whom may Allah's Blessings and peace be granted) legalized his blood- letting after al- Fath (Mecca conquest). Then Othman got safety for him and he embraced Islam again. He also sacked Ammar Ibn Yasser in al- Kufa; al- Maghira Ibn Shuba in al- Kufa too. And he also sacked Abdullah Ibn Masou'd in al- Kufa and sent him to Medina.

The answer: The first case is sacking al- Sahaba. As for Abu Mousa al-Asha'ari, his execuse for sacking him was clear. Had he not sacked him al-Basra and al- Kufa would have gone into chaos and disturbance.

He wrote to Omar (during his days) asking him for supplies and he sent al- Kufa soldiers to him. Abu Mousa ordered them even before reaching to go to Ramherz. They went there and conquered it and took its women as captives. He praised them for that and he did not like to atribute the conquest to al-Kufa soldiers without al- Basra soldiers. He told them: I have already gave them the safety and delayed them for six months. The difference took place between the two armies.

They wrote a letter to Omar. Omar wrote to the good men of the army of Abu Mousa such as al- Bara'a, Hodaifa, Omran Ibn Hossain, Anas Ibn Malek, Sa'id Ibn Amre al- Ansari and their ilks. He ordered them to get Abu Mousa sworn. In event he took the oath that he had given them safety and if he delayed them they would reply them. Abu Mousa took the oath and he returned the captives, and he awaited the whole period. But soldiers remained indignant over Abu Mousa. Then, dispute rose. Omar asked Amre if he had taken the oath. He said: I swore because I had the right to do that. He told him: Why did you order the soldiers to do that as we entrusted you in the Name of Allah, Be He exalted. So, return to your job now and when we find the man who takes over instead of you we will appoint him.

When Omar passed away and Othman took over as caliph, the soldiers of al- Basra complained about Abu Mousa's had treatment to them; and al- Kufa soldiers also complained. Othman feared to stand against the two armies wishes and then he sacked Abu Mousa in al- Busra. He appointed one of the most generous youngmen (Abdullah Ibn Amer Ibn Kreiz). He was one of the chieftains of Quraish. He was the baby whom the Messenger of Allah (to whom may Allah's Blessings and peace be granted) carried and made him drink from his mouth's saliva.

As for Amre Ibn al- Ass, he was sacked because Egypt's people repeatedly complained at him. Omar sacked him and then re-appointed him after he repented.

Othman also sacked him for the people's complaints too. How did the rejectionists claim that Amre was hypocrite in Islam as they claimed Othman was right when he sacked him. Why did they object to Othman on what he was right for them!?

Concerning the appointment of Abdullah , he was right because he repented and did well and acted for the better. The good results of this appointment appeared in that period. He conqured a big region till he reached by his raids the islands located in the Western Sea. He got, through his raids, one and half million dinars. He sent the one fifth to Othman and distributed the rest to his soldiers. Among his soldiers there were a group of Sahaba and their sons such as O'qba Ibn Amer al- Juhni, Abdul- Rahman Ibn Abi Bakr and Abdullah Ibn Amre Ibn al- Ass. They fought under his command and obeyed him. They also found him more capable than Amre Ibn al- Ass. He also took a good attitude when Othman was killed. He quit the two teams and did not side with any. He neither fought anybody after fighting of the polytheists.

As for Ammar Ibn Yasser, they were wrong when they thought he had sacked him. He did not do that. Amre Ibn al- Ass did.

Al- Kufa people complained at him, Amre said: will al- Kufa people execuse me? If I appointed a pious man they said he was weak and if I appointed a strong one they said he was despot.

Then, he sacked him and appointed al- Maghira Ibn Shu'ba..

When Othman took over, they complained at al- Maghira to him and said he had got bribery to facilitate some matters. When he saw that they were adamant on their complaint he found that sacking him was imperative, even if he felt they might have been exaggerating. Those rejectionists are the source of wonder. How did they feel indignant over Othman for the sacking of al- Maghira as they accused al- Maghira of polytheism?

We see that the rulers used to appoint whomever they wanted and to sack whomever they wanted according to their viewpoint.

Omar sacekd Khalid Ibn al- Walid in al- Sham and appointed Abu Obaida. He sacked Ammar in al- Kufa and appointed al- Maghira Ibn Shu'ba. And Ali sacked Qais Ibn Sa'ad in Egypt and appointed al- Ashtar al- Nakhe'...

Do you see that Mou'awya whom Omar appointed had helped the caliph control al- Jazira and conquered the country to the borders of the Roman empire. He also conquered Cyprus island and looted about 100000 heads in addition to the land and money. His conduct was praised and his policy was appreciated. And he acknowledged him as governor.

But, Ibn Maso'ud who was a wise and distinguished man of religion will be discussed later.

That is the answer of al- Muhheb al- Tabari apologizing to Othman in the first issue which he mentioned. But, we say that the caliph has the right to sack whomever he wants; such as the governors, who commit offences or whom are suspected; and to appoint those whom he trusts. But, they were indignant over Othman for he took care of relatives and appointed them using tolerance policy with them. The sedition did not emerge from a special complaint; but from several matters which were collectively a reason for the general indignation.

Abdullah Ibn Amer whom Othman appointed in al- Basra instead of Abu Mousa was his cousin. And he was 25 year-old at that time. But, we acknowledge his conquests and courage. He also appointed Abdullah Ibn Sa'ad Ibn Abi Sarh, who was his foster brother. He also was a revelation writer. Then, he apostatized as polytheist. The Messenger of Allah legalized his blood- letting.

Afterwards, Othman got safety for him. It is true that he conquered North Africa; but Amre the one, who conquered Egypt, felt angry for he was sacked in Egypt!!!

He took part in criticizing the new governor from these two viewpoints. And he remained indignant over Othman till the end.

It is known that Amre was cunning and that he was able to expand the circle of sedition.

As for Abdullah Ibn Maso'ud, whom Othman sacked in al- Kufa, he was already appointed by Omar Ibn al- Khattab, for whom may Allah's good pleasure is

prayed, in al- Kufa. He wrote a message to its people:

«I have sent Ammar Ibn Yasser as commander and Abdullah Ibn Maso'ud as tutor and minister. They are two wise men, and two companions of the Messenger of Allah (to whom may Allah's Blessings and peace be granted). They took part in Badr. So, take them as example, obey them and listen to their sayings. I preferred Abdullah to myself. But I sent him to you».

This is Omar's testimony on Ammar Ibn Yasser and Abdullah Ibn Maso'ud. Omar wasn't biased to anyone. He did not say anything but the right. Hence, the sacking of Abdullah Ibn Maso'ud caused resentment because he had favours in education and preaching.

Zaid Ibn Wahb said: «When Othman summoned Abdullah Ibn Maso'ud and ordered him to come to Medina, he was in al- Kufa. People met him and told him: «Stay here and we will support you and prevent anything that you dislike.

Abdullah said: It is my duty to obey him. There will be things and seditions. I don't like to be the first one to cause these seditions. He told people to return and then he went to Othman».

Al- Muhheb al- Tabari said:

«The second»: What they did claim as wastefulness in Bait el- Mal (Moslem Treasury) including that al- Hakam Ibn al- Ass who was sent back to Medina (from al- Taif), and who was already exiled by the Prophet (to whom may Allah's Blessings and peace be granted) received from Bait al- Mal 100000 dirhams. And he allocated for his son al- Harith a big place in the Souq of Medina from which he gains one tenth of what is sold there. He also granted Marwan one fifth of Africa. Moreover, Abdullah Ibn Khalid Ibn Assad Ibn Abi al- Ass Ibn Ommaya visited him and he was granted 300000 dirhams.

Abu Mousa al- Asha'ari said: «When Omar received money and gold he soon distrubuted them to Moslems lest anything remains.

When Othman took over as caliph he used to send them to his wives and daughters. As I saw this I wept.. He told me: «Why do you weep»?

I talked to him about his doing and the doing of Omar. He said: «May Allah hath mercy on Omar. He was virtuous, and I am virtuous too. And each one hath to be rewarded the same as he hath done!!!

Abu Mousa said Omar used to take a single dirham from his sons and return it to Bait el- Mal to grant it to Moslems. I see you have given one of your daughters a Mujamar[1] of gold studded with pearls and diamond, and you gave the other two pearls which are invaluable.

He said: Omar acted according to his opinnion and he had done all good and grace and I am acting according to my opinion and I don't do anything but good and grace.

Allah, Be He exalted, ordered me to care for my relatives and I am doing so and acting good for them.

Some people said he (Omar) had spent most of the funds of Bait el- Mal in his villages and houses which he used for himself and for his children. Abdullah Ibn Arqam and Mu'aiqib were in charge of Bait el- Mal at the time of Omar's caliphate. When they saw that they resigned and quit their jobs... Then Zaid Ibn Thabet was appointed and he took the keys of Bait el- Mal.. One day he told him: There is a surplus in Bait el- Mal take it. Zaid took it. The surplus was over 100000 dirhams!».

The second case- is the claim that he wasted Bait el- Mal. Most of the reports that were disseminated on him were false and a slander... But, the right ones were given a clear execuse.

As for re-sending al- Hakam to Medina. He, for whom may Allah's good pleasure, mentioned that he had requested the Prophet (to whom may Allah's Blessings and peace be granted) to give him permission for returning him to Medina. The Prophet (to whom may Allah's Blessings and peace be granted) promised him to give him such a permission. When Abu Bakr took over as a caliph, Othman asked him to return him to Medina. Abu Bakr, for whom may Allah's good pleasure is prayed, told him: How do I return him to Medina; whereas the Messenger of Allah (to whom may Allah's Blessings and peace be granted) had sent him there».

Othman told him so. He answered: I hear him telling you this; but there is no evidence.

When Omar took over as caliph, Othman asked him, but he, for whom may Allah's good pleasure is prayed, rejected to return al- Hakam. The two caliphs did not respond to Othman's request. But, they answered him in different ways.

(1) Mujamar is a pot in which firebrand is put.

When he (Othman) took over as caliph, he acted according to his knowledge. That is the saying of most Elmas and men of religion.

This is the plea of Othman after al- Hakam repented from what he was exiled for... Offering help to the person who repents is commended.

Concerning his relation to Bait el- Mal and the 100000, the story was untrue. But, the right thing is that he married his son to the daughter of al-Harith Ibn al- Hakam. He granted her from his own money 100000 dirhams.

He, for whom may Allah's good pleasure is prayed, was well- to- do in the two periods before Islam and after Islam. He also married his daughter, Omm Aban, to the son of Marwan Ibn al- Hakam. He offered her money from her own: 100000 dirhmas, not from Bait el- Mal. And this is a good care for relatives.

But, the saying that Othman granted one fifth of Africa to Marwan Ibn al- Hakam was untrue. The true is that Othman had already appointed Ibn Abi Sarh as commander of thousands of soldiers and he took part in combat operations in Africa.

When Moslems gained many loots, Ibn Abi Sarh took out the one fifth of the gold; which was equivalent to 500000 dinars. He sent them to Othman. Only some things and cattle the one fifth remained. These things and cattle were impossible to be moved to Medina. So, Marwan purchared them for 100000 dirhams. He cashed most of them and there remained a part of it. And he arrived in Medina to convey to him the good news of Africa conquest.

The hearts of Moslems were busy and frightened that they would befallen with an ordeal. Thus, Othman gave him what remained as a reward for his good news. The Imam has the right to reward those who give good news from Bait el- Mal.

As for his relation with Abdullah Ibn Khalid Ibn Assad and granting him three hundred thousand dirhams the people of Egypt blamed him about this when they besieged him. He replied them that Othman had borrowed this sum of money for him from Bait el- Mal... And that he repaid this sum from his own wealth.

Concerning their claim that he gave the apportunity to al- Harith Ibn al-Hakam to gain one tenth of the sales is untrue. But, the fact is that he

appointed him in the Souq to take care of the scales and sales. So, he controlled the situation of seed trade for two or three days. And then he bought this trade for himself.

When Othman received the complaints of people, he sacked him and said to the people of Medina I never ordered him to do so. And he told them: The ruler is not blamed for the injustice of some officials if he knew later and then set things right.

He said that he had appointed him in Medina Souq and gave him two dirhams each day, and then told the Medina people: «If you saw that he had stolen anything you should take it from him. And this is fair.

As for the story of Abu Mousa, there is nothing true in it. It was reported by «Somebody» and the report of «Somebody» who is unknown as a realible source is untrue and groundless.

How was it true as Abu Mousa did not do any job for Othman but late in the year in which he was killed. He did not return to him. When he sacked him in al- Basra and as he appointed Abdullah Ibn Amer, he did not do anything but sending al- Kufa people to him in the year in which he was assassinated. He appointed him in al- Kufa and he did not return to him. Then, it was said to al- Khawarej and the rejectionists (al- Rawafed) that you say Abu Mousa in unbeliever.

There is no plea by any party against the other.

Concerning the sacking of Ibn al- Arqam and Mu'eqeb from Bait el- Mal, they grew old and got weak and unable to shoulder the responsibility for maintaining it.

It was said that when Othman sacked them he addressed the people: «Abdullah Ibn al- Arqam continued to be in charge of Bait el- Mal during the reigns of Abu Bakr and Omar till today. He got old and weak. So, we appointed Zaid Ibn Thabet in his place».

As for what they said about spending Bait el- Mal funds for building his houses and villages this is untrue.

How does this go as he was one of the richest companions? And how does it go as he was described as the shy man of whom even angels feel shy. May Allah help us be off the whims and prejudice! Amen! Amen!!!

On their saying that he had been paid the surplus of Bait el- Mal is untrue and groundless. The right thing is that he had ordered the distribution of the money to his companions. One thousand dirhams were a surplus. He ordered him to spend them on what he saw the best for Moslem interests.

So, Zaid spent them on building the Mosque of the Messenger of Allah (to whom may Allah's Blessings and peace be granted) after Othman made a great expasion in it. Each one is actually appreciated the work he did.

Al- Muhheb al- Tabari started his defence of this question by saying that most of what they said about his waste of money was groundless. But, the true is that he clearly spent money for good works. He did not say that all reports were fabricated.

Omar Ibn al- Khattab, for whom may Allah's good pleasure is prayed, used to distrubute the surplus to Moslems immediately.

We already reported in the book «Al- Farouq Omar Ibn al- Khattab» that Abu Mousa al- Asha'ari presented a rug to the wife of Omar (Tanfasa), which is over one arm- span long; but when Omar saw it and asked: From where did you get this? She said: Abu Mousa al- Asha'ari presented it to me. He took it and hit her head with it.

Then, he added: Tell Abu Mousa to come to me after you make him tired.

They brought him as he was tired. He told Omar: Take it easy, O, Commander of Believeres! Omar said: Why did you present this to my wife?

Then Omar took it and hit the head of Abu Mousa with it. He said: Take it we don't need it».

Omar Ibn al- Khattab, for whom may Allah's good pleasure is prayed, rejected this small gift in spite of the fact that it was unworthy; but to avoid suspecion and to keep his own prestige and lest his reputation gets worsened.

It is said that he who places himself under accusation should not blame those who view him with doubt.

We wish that the reports on Othman's behaviours concerning Bait el- Mal were untrue.

Abdullah Ibn al- Arqam was appointed at Bait el- Mal (Treasury of Moslems) during Omar's reign.

Later, Othman re-appointed him at Bait el- Mal and presented him 3000... He said: «I worked for Allah and my reward is besought from Allah».

Omar said: «I never saw a person fearing Allah more than Abdullah Ibn al- Arqam».

The book Assad al- Ghaba (Lion of the Forest) read that he asked Othman to let him quit his job. Othman accepted that without mentioning any reason.

The resignation of Abdullah Ibn al- Arqam, who was honest, and the resignation of Mu'eqeb was a matter subject to discussion and controversy. Were they both not good for Bait el- Mal for their age?

Another criticism of Othman is that when the one fifth of Africa's loots were delievered to him, he sold them to Marwan Ibn al- Hakam for 500000 dinars. He gave the money to Othman. He did not distribute them like what his two prededcessers did. They used to distribute loots..

We repeat our opinion, we higly respect Othman; and we believe he was the victim of his relatives who controlled the state of the caliphate and imposed on him more than he could bear.

The opinion of late Mohammed al- Khudari Beck and the discussion of this opinion

Mr Mohammed al- Khudari Beck wrote in his book Itmam al- Wafa'a Fi Seratul Khulafa'a (Completing the Loyalty in the Biography of Ca'iphs):

«All that over which they were indignant are matters the Imam should not be lamed for. And this is no disgrace at all because the Messenger of Allah (to whom may Allah's Blessings and peace be granted) had appointed Ali, his cousin.

Had the appointment of relatives been a disgrace, he (The Prophet) would have warned against it!

Neither he did it. Although Islam viewed people as equal; there was no close difference between relatives or other people who are not relatives. All the matter is entrusted to the Imam to decide upon it as he is the only one to lead the nation. If he appoints anyone who deviates from the true path, we should complain to him. And if he did not respond to us, we have to keep patient as the Messenger of Allah (to whom may Allah's Blessings and peace be granted) ordered us. He thinks that disobedience is one of the nation's calmities that bring destruction. And there is nothing in Sharia that sanctions the firing of Imam except his clear- cut disbelief».

This is the opinion of Mr al- Khudari Beck, may Allah hath mercy on him in the book mentioned. He was one of those who justified Othman's work and viewd that he followed the Sharia and Sunna. But, we say that the appointment of his relatives by him created a general indignation. This indigation widened in the long run. He was able to avert the crisis. He used to show repentance and to promise to sack them; but he didn't.

Had Othman wanted to help his relatives there would have been other ways other than appointing them in the big countries for which qualities; such

as efficiency and good reputation as well as the clean past, should be availabe; with those who were in charge.

As we mentioned before, there were many companions who possessed such qualities and qualifications. But, he distanced himself from them and did not make use of their experiences. It is said: «It is wise to place things in their right path».

When he appointed his relatives, people objected and expressed resentment. They accused him he did not care for the public interest. They noticed that he only cared for the private interest; his relatives in particular. He appointed his relatives in the big positions and preferred them to those who were better and more efficient; the companions who enjoyed the appreciation of the public. Furtheremore, there were, among his relatives, persons who are doubted in their religion and faith. He also sacked those who had precedence in al- Fath and replaced them by his relatives.

Since Islam equalized people and since it did not differentiate between relatives and non- relatives, it was imperative that the caliph must choose the better not to appoint his relatives, regardless of the public interest, which is the highest and which is above all others.

Yea, the Messenger of Allah (to whom may Allah's Blessings and peace be granted) did not warn against the appointment of relatives on the condition that they must be excellent and wise. This is what the Messenger of Allah (to whom may Allah's Blessings and peace be granted) did. He, as all historians, Arabs or foreigners, acknowledged, did never commit a mistake in appointing any commander or in ruling. He was really experienced and he knew the capabilities of men. When it happened that Omar, for whom may Allah's good pleasure is prayed, discovered he had not been successful in his appointment of someone and then it appeared that the appointee was weak and unable to carry out his tasks; or if he committed a blunder, he sacked him immediately and replaced him by another to set things right and to help justice be established and to make the governor feel afraid of justice.

But, Othman, for whom may Allah's good pleasure is prayed, despite the people's indignation over his governors and the objections of the famous great companions(al- Sahaba), who were known for their right and wise opinions as well as piety, persisted in clinging to those [bad rulers» he had appointed, till the end when he was assassinated. He never sacked anybody but Sa'id Ibn al-

Ass following the sedition reached climax in al- Kufa.

People wrote to each other in different countries and exchanged messages that lash out at Othman and at Othman's rulers.

At last, the rebellion broke out. The Moslems were divided into two groups: First, rebels who wanted to sack Othman, the Caliph, or to kill him if he did not quit; second, a group who were not satisfied with his policy and wanted him to quit his position as a preemptive act to avert the sedition. But this group stood neutral. They did not side with any other group.

With Othman only his relatives and his family stood. It was also said that even his son- in- law Abdul- Rahman Ibn A'ouf repented for his appointment as Caliph and for he was the one who chose him for this position. He, furthermore, did things contradicting Othman's.

Al- Tabari History reported that «When alms camels were brought to Othman, he granted them to the son of al- Hakam Ibn Abi al- Ass. Abdul-Rahman Ibn A'ouf heard about this. He took the camels and distributed them to Moslems as Othman was at his home.

The majority either were indignant over him or dissatisfied with him for his wrong- doings. Had matters not been so, he would have been defended by somebody and «This somebody» would have sacrified himself for Othman. On the contrary, all Egypt's people demanded his ousting. Of course, Abdullah Ibn Saba'a played a key role in widening the sedition; but this Abdullah did not afford to do so except when he noticed the people listened to him and were ready to be convinced.

Had Othman not been aware of the attitude taken by the public towards him, he would have had his execuses. But the 40-50 day siege he was subject to refutes this thesis. What was confirmed is that he was convinced at last with the dangerous situation as the siege lasted for long and as they burnt his home's door, threw fire into his home and denied him water. Despite all that, his murder was very ugly and very terrible act.

The assassins were hasty and they were in hurry more than fate as he reached the age of the elderly and as he was very weak. Anyhow, the nation's men of reason viewed his killing as a catastrophe and the beginning of dispute and division. Nobody gave justifications for this murder.

Al- Khudari Beck said in his book «The History of Islamic Nations» page 395:

«They criticized Mou'awya. He was not appointed by Othman but by the Messenger of Allah (to whom may Allah's Blessings and peace be granted). He was also reappointed by Abu Bakr and later by Omar. We never saw a ruler who was the place of trust by Omar, during his life, except a few including Mou'awya Ibn Abi Sufian. He contined to be governor from the beginning of Omar's caliphate till its end, during that period al- Sham was the best Moslem countries and the calmest».

We find the answer to this in the reply of Ali, for whom may Allah's good pleasure is prayed, when Othman told him: «Do you know that Omar had appointed Mou'awya during all his Caliphate? I did so».

Ali said: «I appeal to you by the Name of Allah! Do you know that Mou'awya feared Omar and Omar's boy?»

He said: Yes!

Ali said: Mou'awya is doing as he likes without consulting you. And you know that. Then, he tells people: This is Othman's order. You hear about this, but you keep Mou'awya in his position».

Othman kept silent. He did not answer!!!.

Mou'awya couldn't do anything and attribute it to the caliph during the reign of caliph Omar because he had feared him. He also feard Omar's boy. But, during the reign of Othman, Mou'awya did whatever he wanted because he was sure of Othman. And if anybody objected he would tell him: «This is the order of the caliph Othman».

When Othman repeatedly heard about this he did never blamed him. So, the contention that Mou'awya was appointed by Omar and backed him all his life does not justify Mou'awya's wrong-doings during the reign of Othman.

Poets eulogize Othman

The poet of the Messenger of Allah (to whom may Allah's Blessings and peace be granted) Hassan Ibn Thabet commended Othman and eulogized him. He satirized his killers and condemned them. He said:

- Did you quit the invasion of routes behind you.
And invaded us at the tomb of Mohammed.
- How a bad and ugly act you have done!
How a bad guy the one who did this!
- As if the companions of the Messenger of Allah were sacrifice
To be slaughtered at the Mosque's gate.
- He also said:
- If any one comes to your home as it is empty
a dead door; and burnt door and destroyed...[1].
- The good seeker would find his need
There and there he would find memory and good descent
- O', people look into yourselves
Truth and lie is not equal with Allah.
- Hurry, by the name of people's Allah, to recognize
That the raid was carreied out by fanatics.
- Including a villain, comet of death
Very wicked persons looking angry
- Hassan Ibn Thabet also said:
- Be patient! I sacrifice myself for you
Patience may be useful in the catastrophe sometimes

(1) Read «Al- Bedaia and al- Nehaia» by Ibn Khatir, vol. VII, page 196 - 197.

- We satisfied with al- Sham people as supporters
And the commander and brethren as brothers
- I am one of them even if they were absent or present;
So long as I am alive and my name is Hassan
- You will soon hear at there homes
Allahu- Akbar... O, let us revenge for Othmana
- O, I wish I knew... I would that the bird tells me
What was the connection of Ali and Ibn Affan...
- Ka'ab Ibn Malek al- Ansari said:
- O, men! How tears drop for him,
- Woe unto a matter that came magnificent
Jolted mountains and rocked them.
- Killing the caliph was terrible
For which terror spread.
- Killing the Imam, for whom stars are submitted.
And the sun rises with eclipse for him
- How many orphans he helped
And now loss wandering at his home
- He continued to help them and lift their injustice.
till you heard the cry of help.
- He became in al- Baqe' (Othman tomb in al- Baqe')
And they became dispersed.
- Fire is theirs for killing their Imam
Othman at noon as he was praying
- O, Ka'ab cry always for Malek
So long as you wander in the country
- O, Othman! They killed you as you were pure
They killed you while you were worshipping!!!
- He also said:
- He returned and closed his door
And was convinced that Allah was his guard
- He told his people don't kill them
May Allah forgive each person that dosn't fight...

- How did you see Allah poured on them hostility

And hatred following a continuous amity

- And how did you see the good recessed after him

From people like the strong wind

- Al- Habbab Ibn Yazid al- Mujashe', the uncle of al- Farazdaq, said:

- I appeal to you by your father... don't be afraid

Good has gone but a little remained

- People were accused of disbelief in their religion

Ibn Affan was dealt with long- standing evil

- All men are dead

So do good and move to Allah in good

- Al- Qassem Ibn Ommaya Ibn Abi al- Salt said:

- I vow! Your slaughter that you sacrified

was very bad

And you betrayed the Messenger of Allah when you killed His companions

- Zainab the daughter of al- Awam said:

- You denied Othman the water at his own home

And you drank like animals hectically.

- How would we be? Or how would we sleep after Othman was slaughtered?

- Laila al- Okhailia said:

- Ibn Affan, the Imam, is killed

And the Moslems affairs were lost

- And the means of guidance and reason were lost

For all people whether going or coming

- O, Mou'awya let's take avengance

To quench the fire of anger within ourselves

- Ayman Ibn Khuzaima said:

- They sacrified Othman in al- Haram month

O, how a terrible sacrifice did they! Woe unto them.

- What a year of disbelief this inaugurated

And what an evil door to their life they opened

- What did they want!... May Allah foil their effort

For the innocent blood they shed.

- Al- Walid Ibn O'qba said:

«O, there is no night with endless stars

As a star emerged another star emerged to watch it

- O', Bani Hashim! How would we agree with each other

As Ali has his own sword and people

- I vow, I'll never forget Othman and his slaughter.

Does the one who drinks water all life forget it?!

- They killed him to be in his place

The same as Kusra was betrayed by his close aides

- I vow, I'll march towards you by a big army

That will create a great uproar.

Al- Walid said eulogizing Othman and instigating Mou'awya to avenge for his murder:

- I swear by Allah, Hind is not your mother if one day passed away before you take avengance for Othman,

- Does the slave kill his master

And they don't kill him... I wish I knew your mother was barren

Ayman Ibn Khuraim Ibn Fatek al- Assadi, who was a strong supporter for Othman, said:

- The murderers agreed to slaughter Othman

What a Haram (illegal) slaughter they committed

- They sacrificed Othman in al- Haram month.

But they did not care for the disbelief they have!

His daughter Aiysha's speech after his assassination

After she praised Allah, Be He exalted, she said:

«O, vengeance! Vengeance for Othman! We are for Allah and we will to Him return. Did his spirit perish? Was his blood shed at the yard of the Messenger of Allah (to whom may Allah's Blessings and peace be granted)? And he was denied burial?

I swear by Allah, had he wished he could have prevented that and he might have found Allah, to whom belong Majesty and might, as ruler, and Moslems as supporters, and immigrants as witnesses till those who distanced themselves from the right restore the right; or heads and throats would be cut, and blood would be flowing. But, he was lenient vis- a- vis the brutality you did. And he disgusted what you liked.

O', those ones who legalized what Allah and His Messegner viewed as taboo... Othman hated what you had did. You felt indignant over him and he repented but you did not return to him and he resigned, but you did not accept him. May Allah hath mercy on you.

O', my father!...

You kept patient and stood the woe to satisfy your God till you went up to Him!!!

And those people have showed now all evil and they poured feul on the hatred's fire and played the tune of sedition... Their bad action was about to be done... They did neither dismiss a wrong-doer; nor they interrogated a guilty to take this as a pretext for blood- shedding and violating the inner yard of home, and opened the way for the bad action and intransigence. Did you raise you voice and your arms when Ibn al- Khattab ruled your was present at your yards

frightening you and warning you. He was oppressing you uncautious of your retreat. Did you feel indignant over him at any time.

The one who orders and rules you is not one of you; he is not one who possesses the flexible mode and leniency.

You don't deny that fearing his tyranny and being cautious of his toughness...

Allah hath not willed that the swords that were taken out in illegitimate way and in unjust manner to be returned to their sheaths, and you forgot that Allah, said in the holy Quran: «**Verily man is created avaricious, when afflicteth him any evil, he is fretful, when reacheth him any good, he is niggardly, save those who offer (the regular prayers) those who are ever constant, at their paryers**»[1].

So, don't think that you will be victorious at last. And don't feel arrogant and continue unjust practices.

How for is Allah's victory from the despots. I beseech Allah for forgiveness.

(1) Al- Mouraj Sura, verse 19.

The speech of his wife Naela daughter of al- Farafesa

After praising Allah, Be He exalted, she said:

Othman Ze- al- Nourain was assassinated by persecutors amongst you after he had apologized and after he gave you a clear statement of his repentance.

O, believers and my community! Don't deny my position. And don't feel bored of my long talk. I am very sad, and my tears are plentiful. I have been befallen with a catastrophe and became the widow of Othman Ibn Affan, the third caliph of the Messenger of Allah (to whom may Allah's Blessings and peace be granted). He was the good and the chosen. Even, nobody preceded him or doubted his favour.

They threw to him all the crisis and then left him alone with the nation when they knew he has the right; and they praised his course and higly valued his truthfulness.

He was non- lover of hostilities and he was the best with no enemy. Nobody can afford to deny his fondness of grace and doing good. He consolidated the positions of Moslems when they were confronted with the armies of disbelief. They hurried to give him the helm and to trust him for running the state of affairs since they had nobody equal to him. He, then, walked the path of guidance and right with them. And he followed the suit of the Prophet and his two companions.

He defeated the Satan to his den and the agressors to their shelters. Even tyrants knew no way to him, and despots distanced themselves from him till religion opened its wings. The right path was opened extensively before him and disbelief became marginal, a few people with it... He quit it when Islam was unable to conquer the country and there was no decision taken into

consideration for its followers on equipping the armies. At that time he provided you with the opinion and decision- making... He forgave the offenders and accepted from your benefactors their alms and rewarded you by his own funds. He got no support from you but gave you all aid. You viewed him as weak when he granted you his love and let you control your own affairs. This made you audacious and aggressive. He showed you the right as brothers and the evil as Satan in the aftermath of the one whom you saw as tough and whom you considered as harsh. You were silent by means of oppression. And your obedience to him was forceful... Allah was the only One aware of your interests. For the sake of Allah, he looked into your consciences and knew your overt and your covert conducts. And when you missed his power and got secured from his oppression you saw that methods had become several for you. And the methods had become available for you, as you believed. You thought Allah may set the corrupt on the right path... Thus, you ran hasty like the enemy and got tough on the pious and pure, the decent with the book of Allah, to whom belong Majesty and might, and the strong believer and higly appreciated by his Allah for his good acts. But, you shed his blood and violated his sanctity and breached the four taboos:

- The sanctity of Islam; the sanctity of caliphate, the sanctity of al- Haram month and the sanctity of al- Balad- al- Haram (Medina).

Let those people who worked for this and killed him; then prevented us from burying him know that they were unjust people. Bad are those the unjust for they are the worst in doing and the weakest in army... Let suspicions be thrown on you and let your ranks be dispersed and let your ranks be dispersed.

And afterwards, you should remember Othman and how things are run without Othman. And how doeth Allah get indignant after him.. Where did you act as helper to Othman Ze- al- Nourain, the husband of the two daughters of the Messenger of Allah (to whom may Allah's Blessings and peace be granted). He is the owner of al- Merbad and Romat (Two wells of water).

How far! There will never be like him. And there is no like his act.

O, people! You are in a blind sedition which has very bad consequences.

If you denid Othman's favour and the bounties he bestowed on you, you may deny other things. Then, no admonition will be useful and no reproof will be heard from you.

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